

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1858.

Our Finances and Prospects.

THE result of the special appeal of the Board of Missions is before the Church. It was both kind and timely ; but it was neither so general nor so large as we had reason to hope for and expect. A scrutiny of the special collections and contributions will show that some of the largest and most liberal parishes, in our larger cities, did nothing, while the aid and relief which helped us in our urgent need, came to us from many and distant quarters, in small sums for the most part, and yet, in the aggregate, both considerable, and most timely and useful.

With our Domestic Missions, however, we wish it distinctly understood, that the relief was only *temporary* and *partial*. It has helped us in our embarrassments, and carried us safely through a trying crisis, and for this we are truly thankful. But the close of our Missionary year is at hand, and large payments must be made immediately after the 1st of January. For these we have a small balance in the treasury, and noth-

ing but large and general supplies in the *regular way* can enable us to meet our liabilities and save the missionaries from suffering. We have feared that the *special appeal* and *contributions* might interfere with the *Advent collections* and the *regular supplies*. This is an issue we cannot too deeply deprecate. How far it has been the case during Advent, we cannot yet determine. That it may not be so from Advent to Easter, from Easter to Whitsuntide, and through the remnant of the year, we earnestly hope and pray. We cannot but hope that more of the parishes will contribute than ever before.

We ask for an early contribution from every parish which has not already made and sent it.

An average of only thirty dollars from the nine hundred parishes which last year did nothing, will give us twenty-seven thousand dollars more this year.

An average of ten dollars from every one of our fifteen hundred Sunday-schools, will give us fifteen thousand dollars more this year.

A gain of *forty-two thousand dollars* from *non-contributing parishes*, and from *Sunday-schools* this year.

How pleasant this to think of, but how much more delightful the reality would be!

Oh, that the fruits of sanctified affliction and of self-denial may be more abundant now, than all the scanty crumbs which luxury and self-indulgence spared in prosperous times. God has been dealing closely with many a steward and many a heart. May many stewards, with faithful though stricken hearts, learn well their duty and their privilege, and may all the Church, *rebuked and chastened* in a Father's love, be *very zealous, and repent*, alike in godly sorrow, and in meet abundant fruits.

Bishop Kip's Departure and Voyage.

THE Bishop, with Mrs. Kip, sailed Nov. 20th, in the steamship "Star of the West," on his return to his distant field.

From the weather which followed, and the crowded state of the small steamer in which he sailed, their many friends have looked with anxiety for the first tidings of their progress or arrival. The recent loss of the *Central America* is still fresh in so many minds and hearts, that it deepens and saddens the natural solicitude for friends on so long and perilous a voyage and journey. But it will be seen that danger has surrounded them, far different from the usual perils of the sea, and the terrors of the pestilence walking on the waters, and stalking through their little ship, have assailed and terrified that crowded company. The completeness of the prayer of the Church, for persons gone to sea, will be fully seen, when, in the light of the following letter, those words are brought out in bold relief: "Guard them, we beseech Thee, from the dangers of the sea, *from sickness*, from the violence of enemies, and from every evil to which they may be exposed." Many prayers have gone up, and will, we trust, be answered: "Conduct them in safety to the haven where they would be, with a grateful sense of thy mercies, through Jesus Christ our Lord."

STEAMER "STAR OF THE WEST," }
Caribbean Sea, Dec. 2, 1857. }

MY DEAR DR.:—We are just approaching Aspinwall, after the most dismal sea voyage I have ever had. Our steamer, only 1100 tons (not more than half the size of the *Central America*), is crowded to excess. The officers *acknowledge* 769 being on board! At night the deck is covered, and floor and tables in the dining saloon. Any accident would have been fatal to all. We are now in our twelfth day, and should have been at Aspinwall in nine.

Then, the first night out we had a gale, and rough weather all the way to Havana. The captain says he never had such continuous rough weather. You can conceive the state of these people, literally crowded together like cattle in pens.

Two days out of Havana the yellow fever broke out. Yesterday the ship was stopped three times in the course of the day, to enable me to read the service over some one to be "committed to the deep;" and there are others who cannot survive but a few hours. There are no means of separating the dying and the well, and all are crowded together. On the cushions at the end of the only saloon (that in which we dine) two women

have been lying for several days with *black vomit*. They will probably both die before noon.

Imagine us steaming on through the hot air of the tropics with this dense crowd, and Death stalking through our vessel. It is too early by several days for the disease to be developed, or to show how far it is going. We shall learn this on the other side. Yet there we shall have a large fine steamer, and be able to separate the sick and well.

Captain Gray (worthy of a better ship) has done every thing that man could do to relieve us, but in this crowd his efforts to produce comfort are powerless. This steamer ought never to have been sent to sea with half the passengers. It is perfect recklessness of human life on the part of the company.

We managed to have service last Sunday afternoon, to pray that we may reach safely "the haven where we would be." Should my life be spared to do so, I will write you a particular account of this voyage.

I trust by this time, your fears for Dr. Haight are relieved by his recovery. Mrs. K. unites with me in best regards to yourself and family, and all friends; and believe me,

Truly, your friend and brother,

WM. INGRAHAM KIP.

Tidings from Bishop Scott.

THESE are always welcome. The letters we have just received are so full of interest that we should like to give them almost entirely as they are; but from this we are precluded by the good Bishop himself, who in some of his very best communications, says: "I am writing for you, and not for the public." We cannot refrain, however, from giving some extracts, in which the Church has a common interest.

PORTLAND, OREGON, Nov. 9th, 1857.

MY DEAR DR. : On the 5th of August I forwarded from this place a copy of my address to Convocation, and other matters, as my Annual Report to the Board of Missions. That mail, I perceive, perished in the ill-fated Central America. So far as the real loss of the matter is concerned, it is nothing; but I regret that the Mission should not have been formally represented before the Board, and that I should *apparently* have neglected a duty imposed by Canon. As you will have received our journal before

this reaches you, I presume it is unnecessary for me now to make any additional report at this late day.

Since my return, I have been continually on the tramp—calling occasionally to spend a few days with my wife—northward to Vancouver's Island, and southward nearly to the head of Willamette Valley; eastward to the Dalles, and westward to the Pacific. And yet, alas! in all this, how little have I *done*. I can say little else of each point, than *veni, vidi, discedi*. Were there a faithful clergyman at each point thus visited, how different were the work, how different were the fruit, how different the retrospection—the anticipation!

You know how constantly I was journeying while in the States—so that for twenty months I have had no retirement or rest. Our rainy season is now setting in, and I think I will devote a few months—say three or four—principally to my study. Our good Master bade His disciples, after completing a missionary tour, “to come apart into a desert place, and rest awhile.” I hope the Committee will not think me wrong in this. If spared to the spring, I hope to resume my labors abroad with renewed vigor and energy of body, mind, and soul.

We are now making ready to build two or three churches in the spring. In my young days there was diversity of counsel among our elders, about a certain matter—some saying we should first catch the bird and then make a cage for it—others, that we should first build a cage, and then we should be sure of a bird. We are inclined now to the latter counsel, hoping occupants will come as cages are built.

I am glad to say that Brother Sellwood is much better—he is beginning to hold two services a day. I presume they will now receive compensation for their losses at Panama, and that will aid us much. We were very sorry that — declined coming. I hope some one will come before long. With an active minister, Portland would soon be self-supporting. Champoeg is strengthening, and as soon as their church is built, will do considerably for Brother Fackler.”

In another letter, of Nov. 12th, for the most part upon business matters, the Bishop gives the following reflections, which are so just and timely, that they will speak to many a heart:

According to our last accounts from the Atlantic coast, the state of things is sad enough. But in this world we have shade as well as sunshine. Blessed be God, there is an unfailing treasure—a Bank whose promises to pay are never suspended—whose liberal discounts to the penitent suppliant are never withheld. These are the days to endear to us the unfailing promises of our exalted Prince and Saviour. No stringency in

human affairs can bind the word of God—no wars can overturn Messiah's Kingdom. However untoward, therefore, appearances may be, let us not despond, Brother, but be of good cheer. Let us daily challenge our souls *to hope in God*, for we shall yet praise Him.

Of course I can form no idea of what the Domestic Committee may have to pass through. I am ready to share your afflictions, whatever they may be. And I trust my brethren here are equally so. If we have but the presence and grace of our Lord, we "have all and abound," whatever we may lack of this world's good.

Renewing my supplications for a divine blessing upon you and your labors, believe me ever

Yours faithfully,

THOMAS F. SCOTT.

REV. DR. VAN KLEECK.

Two Veteran Laborers Fallen.

It is our painful duty to record the death of two of our oldest and most faithful Missionaries. The Rev. Richard F. Cadle of Delaware, and the Rev. Stephen McHugh of Arkansas, are no more. They have both served the Church long and well, and now "they rest from their labors and their works do follow them."

The former will be long remembered in connection with our early efforts in the Mission at Green Bay, and the latter in Western New-York and in distant Arkansas; while both have been long, and in deed, *Missionaries*, in heart, in toil, in self-sacrifice, in spirit, in prayer, in faith, and love. The latter was for five long years without seeing the face of a brother clergyman of the Church, and for two years without a visit from his Missionary Bishop. We give below brief tributes to the memory of these lamented brethren, in letters received, and in the action of the Domestic Committee, on occasion of their death:

LEWES, DELAWARE, Nov. 12, 1857.

REV. AND DEAR SIR:—I have just returned from Seaford, where I went to attend the funeral services of our much lamented brother, the Rev. R. F. Cadle. The funeral sermon was preached by the Rev. Mr. McKim of Georgetown, from Acts xx. 25; Rev. Mr. Martin of Lewes, and myself,

assisting in the services. The congregation was very large (in fact many could not find seats), and very much affected; many were in tears through-out, and all seemed to regret his loss.

Mr. Cadle was taken sick about the 26th of last month, having exposed himself to the storm of the previous day in endeavoring to keep his appointment. His disease assumed the form of bilious remittent, and ended with bilious dysentery. He died about 10 o'clock p. m. on Monday last, at the residence of Mr. Giles, in Little Creek Hundred, near the southern line of the State, to which place he went with the Bishop on his recent visitation.

In the death of Mr. Cadle, our Diocese, the Missionary Board, and our Church lose a most faithful and earnest laborer. He has been a minister about forty years, having been ordained, I have heard him say, in old St. George's Church, New-York, in 1817. The history of his ministerial course can be better told by others; much of it, I have understood, was spent among the Indians of the north-west. The last four years of it were occupied as a Missionary in the south-western part of this State. As a preacher, owing to a slight impediment in his speech, he did not shine; though he was reputed a man of extensive learning and considerable information. He was ever a faithful preacher of Christ and Him crucified, and an earnest adherent to the doctrines of our Church, as set forth in our Articles and Homilies. It was in his labors from house to house that his ministry had most effect. Here, his quiet, unobtrusive way; his extreme modesty; his great fear of offending and putting any, save himself, to inconvenience; his desire to do good; the readiness with which he dispensed of his own means to those in want; his cheerful manner, coupled with his earnestness in the cause of religion; and the faithfulness with which he visited each one—won the hearts of all. The children were always glad to see him, and advanced as he was in life, he yet gained their entire confidence. Though an earnest adherent to the distinctive principles of his own Church, yet he was much liked, and was always well spoken of by members of all denominations. And in a town where there were but few Episcopalians, with a preaching entirely destitute of either self or show, he yet secured a large congregation. To know him was to love him; and he died, remarked several at his funeral, without an enemy. The tears shed during the funeral services, proved the attachment of his people to him, and their sense of their loss in his departure. To his faithfulness in keeping his appointments and attending to his duties, in all weathers, in sickness and in health, not only those who knew him, but even his death, bears witness. Doubtless, may we trust, has the welcome salutation been addressed him: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

I remain,

Respectfully yours,

WM. WRIGHT.

We here subjoin the following minute, ordered by the Domestic Committee to be placed on their records, in reference to the Rev. Mr. Cadle :

"The Domestic Committee have heard with deep regret of the death of their faithful Missionary, Rev. Richard F. Cadle, who by his long and valuable services in the Missionary field, as our Missionary at Green Bay, and in other places, has won for himself the grateful remembrance of the Church, and by his meek and gentle piety, his earnest zeal and life-long devotion, has secured the respect and love of those for whom he labored, and of all who knew him. They desire also to express their sympathy with his sorrowing relatives, and his bereaved flock."

The following letter shows how Mr. McHugh was esteemed in life and lamented in death :

CAMDEN, ARKANSAS, 29th October, 1857.

REV. AND DEAR SIR:—Through the providence of Almighty God it has become my painful duty to announce to you the death of our beloved Pastor, Rev. Stephen McHugh. He died this morning at ten minutes past four o'clock. It may be truly affirmed, that no man who has lived amongst us was more universally beloved and respected than Mr. McHugh, and his death has spread a gloom over this whole community. His gentlemanly deportment, urbanity of manners, and unassuming Christian virtues endeared him to all hearts. He was, emphatically, a gentleman and a Christian.

Some action of the Vestry will be had soon for the purpose of giving a more formal expression to our feelings, in view of this mournful calamity; and at the same time steps will be taken to procure the services of another Pastor. All of which will be duly and timely communicated to the Board of Domestic Missions.

Sincerely yours,

J. J. McELRATH.

Another letter, on the business of his Mission and Parish, closes with this emphatic and decided testimony :

"I should be doing violence to the feelings of all his parishioners, as well as to my own as an individual, did I refrain from saying, that never a Pastor lived more beloved, nor died more regretted, than Mr. McHugh. His life and death were those of a Christian."

In the case of Mr. McHugh, the following minute has been placed on their records by the Domestic Committee :

“The Domestic Committee have heard with deep regret of the death of their long-trying and faithful Missionary, Rev. Stephen McHugh, of Camden, Arkansas, and would express their sincere sympathy with his bereaved family, and his sorrowing flock; cherishing with them a lively and grateful remembrance of his valuable services, his sincere devotion to his work, and his fidelity and patience under his isolation, privations, and discouragements. They also direct his Missionary stipend to be paid to the family of Mr. McHugh, until the first of January, 1858.”

Maine.

Lewiston—Rev. J. B. Southgate.

I ENCLOSE five dollars and thirty-eight cents (\$5 38) as the extra contribution of Trinity Church, Lewiston, in answer to the appeal of the Board of Missions. It was taken up on the Twenty-second Sunday after Trinity. The letter from the meeting of the Board was read the Sunday preceding.

We are small, as the contribution shows;—though it was taken up on a rainy day, and we have a weekly collection. Our weekly collection provides for the expenses of the hall, where we worship, and all other necessary things; it averages two dollars a Sunday. The larger part of those that give are English operatives, belonging to the factories in the village. They probably, however, do not offer the largest portion. There are six or more American families that are regular attendants on the services, and five and more single persons of the same nativity. These are all staunch, firm upholders of our Church, as their constant presence, morning and afternoon, and sometimes evening, in the little hall we occupy, on the third floor, attests.

We hope to erect a chapel, in the coming spring, upon a lot of ground in the best part of the village, given to us by the Franklin Company, the corporation that own the most of the land of the neighborhood. We have the plans of the chapel; we can raise one-third of its cost, perhaps; the rest must come from those who are zealous for the extension of the Church. This portion is to an amount secured.

The interest of the parish increases. A ladies circle has been formed, that have pledged themselves for a part of the outlay of the building. The Sunday Scholars, of whom there are thirty, are depositing their little stores for the purchase of a font.

Lewiston is a growing manufacturing place. Its water power has no superior in the southern section of the State. If we can establish the Church now, it has the prospect of a large growth; and by the help of God we can do it.

Michigan.

Saginaw—Rev. V. Spalding.

My labors in this field have been continued as usual, since my last report, with few or no indications of increased fruitfulness. Its *material* prosperity has received a severe check in the financial distress which is weighing down the whole land. But this chastisement does not yet produce, here, its legitimate effect of increasing our *spiritual* prosperity, by forcing men to see the vanity of the idols upon which they have been hitherto exhausting their energies. This rod of correction in the hand of the great King, must be laid on *more* severely, before they will submit, and “have *this man* to rule over them.” There seems to be a fair prospect that they *will* get enough of it to bring them to their senses, if *smart* can do it. The *lust of gain* has been their great *offence* these many years, and what can be more *just* and *wholesome* than that ruinous revolution and *loss* should be their *punishment*?

Notwithstanding the many untoward circumstances which have retarded the completion of our church edifice, I am happy to say that it is now nearly done; so nearly that we expect to occupy it for service, in a *finished* state, within two or three weeks. “The zeal of the Lord of Hosts hath done this,” for the *human* instruments concerned in it have been too *few* and *feeble* to accomplish such a result, without His special aid. Several of the most prominent agents in the *founding* of the edifice, have not *lived* to witness its *completion*, but have gone to their reward—one of them only a *few weeks* before that anticipated event, to which he had been long looking forward *hopefully* and *eagerly*.

Sickness and sorrow have been amongst us of late, and your Missionary has had *his* portion of them to bear in his *family* as well as in his *flock*. God grant that he may be *the better* for this fatherly correction; and *thankful* that it has been measured, *not* by his *deservings*, but by *the Lord's mercies*.

Wisconsin.

Portage—Rev. Hugh M. Thompson.

On the first of this month I wrote an informal report from Cleveland, where I was with my wife for the benefit of her health. After trial, without benefit I am sorry to say, we have returned, and with a sad heart I am again performing the duties of my station.

Mr. Rich, of Cleveland, a graduate of the General Seminary, of this year, supplied, very satisfactorily, my absence.

My work during the past year has been unbroken by any remarkable incidents. The congregation is acquiring a more steady and reliable character, and growing, I trust, in knowledge and godliness. A good many improvements have been made in our church, in the way of furnishing, etc., and we begin this winter, in all respects, more comfortably than we began the last. To-day I have been hard at work assisting to put up the stoves in preparation for Sunday.

There has been, since my last report, no interruption in the performance of service. Also, since then, regular services are held on Fridays; and I purpose during the winter, God willing, to inaugurate the practice of regular services on all special prayer days, as well as Fridays and Wednesdays. If I can but get a few dollars of my own, or of some one else, to fit up again our basement, which we are at present using for a wood-room, it will be an excellent place for our week-day congregations.

"The times," so much complained of, are quite open to complaint here, and we are fettered in many things, by the lack of means, more than by that of will. My own private purse is kept more slender than heretofore, but as I *know* it is not want of *feeling*, but actual want of *power* on the part of my people, I bear it cheerfully and hope.

I am more satisfied every month that all the labor spent here is wisely spent. We can only occupy the prominent points, the centres of influence, at present, and I am quite confident that I was not mistaken in believing that this in future would be a most important centre. In that view, too much cannot be done in the way of laying broad foundations.

[The following is the letter from Cleveland referred to in the above report. It is a sad record of sorrow:]

I am here on a sad errand. My wife was pronounced hopelessly consumptive by our Portage physicians; and we were recommended to try water-cure first, and then certain other methods, for which Cleveland offers facilities. My parents residing here made it more easy and pleasant;

so I effected an exchange with Rev. Augustus Rich, assistant in Grace Church in this city, for some weeks, and came down. I have been here three weeks. Thus far my dear wife has failed rapidly, and our little Frank is also sharing his mother's weakness. I am in a great affliction—may God strengthen me to bear His visitations. It is sad to see so lovely a life coming to so early a close. Oh, if it were not the beginning of a life unspeakably more lovely and everlasting, in the land where there is no change, how could we contemplate death?

Faith and Hope are strong and clear about this sick-bed, thank God! and the weak one speaks words of strong comfort to the comforter. It is I who dread life, not she who dreads death!

Things have continued as ordinarily since April. The Church has been open all Sundays and on Fridays. Many improvements have been made in the material building, and it is now very handsome and attractive. The ladies are just at this time raising money to carpet it throughout before cold weather. I will find this accomplished, most likely, on my return. The Sunday School is going on very efficiently.

For myself, the rule of treatment is the rule of uniform kindness from my people. My life is very pleasant among them, and I have much to be grateful for. I am deeply attached to my place and Mission.

Delafield—Rev. James De Koven.

DURING the past six months, by God's blessing, the Mission in this place has continued to prosper. Perhaps the most encouraging feature has been the establishment of a German service in the Parish Church. By the assistance of Mr. Henry Fack, a German student, at Nashotah House, services have been held in the German language once a fortnight. They have been very well attended, and there seems every prospect of effecting a great deal in this way among our German population. On Sunday last, the Sacrament of Holy Baptism was administered in the German language.

I hope, also, to establish another Missionary station in the village of Hartland, and have taken the first steps necessary to effect the object.

The fall term of the Parish School was opened about a week since, and there are now more than fifty children under daily instruction. The fruits of three years training, under the system of God's Holy Church, is beginning to manifest itself in the quiet, orderly conduct and sober Christian behavior of the children who have enjoyed the advantages of the school. I must renew the expression of my sincere gratitude to those who have enabled me to carry on this good work.

In things temporal the Parish has been, in a measure, prospered. About eight hundred dollars have been given by one gentleman towards the erection of a parsonage, and the members of the Church, as a general thing, contribute according to their ability.

During the past year 25 have been baptized, 6 adults and 19 infants ; 7 have been confirmed.

Whitewater—Rev. L. R. Humphrey.

FROM very laborious and constant work in the Missionary field, and that too in one Parish for more than six years, my health having become very much impaired, giving strong earnest of nervous prostration, from which I could hardly rally, with consent of my good Bishop, since my last report I have been absent from my Parish during several weeks, my place being supplied a part of the time. I have returned, with much improved health, to renew my labors with renewed zeal, and, I hope, with increased usefulness, the Divine blessing attending me.

The statistics, of course, will show what success has attended my humble efforts to extend the Church, and promote the salvation of souls under the ruling of the Great Master, by the Spirit, since my last report.

Lake Superior.

Superior—Rev. J. O. Barton.

THE following letter was answered by a check for the quarter's salary, promptly sent. It is placed on record as part of our Missionary history and experience. We hope the good brother received it in time.

SUPERIOR, WISCONSIN, }
October 14th, 1857. }

Could you pay me a quarter's salary now?—the quarter from July to October? I know this is contrary to your rules, and that it is not due till January. But *just* now I am in great need of it. Our provisions are all to be bought in the fall for the whole winter of six months. Navigation will close in about three or four months, previous to which we must have enough provisions to last us till May next. The hard times have come down upon us. Money is very, very scarce here ; yet that *alone* will buy provisions. At present, there are not near enough provisions in the town to last us through, and we are all sad enough at the prospect of a "fam-

ine" before spring, as was the case two years ago. We are so cut off in winter that we can then procure nothing to eat.

If you could pay me my quarter's salary now, it would enable me to get so much to live on during this winter. After three weeks it is too late, for in January there will be none to be had for the money. Our merchants have not enough money to buy a large stock, and we are really fearing some of us will starve before spring, or at least be on "short" allowance.

Yours, in Christ and His Church,

JOHN O. BARTON,

Missionary.

Minnesota.

St. Peter—Rev. Ezra Jones.

DURING the last week of September, Bishop Kemper was with us, and saw what we had been doing, and were then enduring, for our Master's work. I say *we*, for the wife and family of the Missionary do, and must, make common cause with him. The heart and hands of the good Bishop were moved to sympathize and do for us all in his power. His presence here was in many ways encouraging. On the 15th of September I left home, to attend the Convention, in St. Paul. We had been living since the 20th of March in an unfinished house. On the day before I left, the plasterers came, and took possession of the house, driving us into a shanty, eight feet by ten, of rough boards, without a floor, leaving us only a small attic sleeping-room. There I left Mrs. J., and the two little ones, while I went to the Convention. The weather proved rainy, and the shanty leaky and cold. I returned late on Saturday night, and found the house plastered, but as wet as it could be; and yet we must live in it. And there we were when the Bishop saw us, four days after. But the end was not yet. As soon as the house began to dry, the plastering of the principal room, owing to some defect of workmanship or material, began to fall off; and much of the work had to be done again. Meantime all my books and papers were boxed away, for safe keeping, in a hovel; and they could not be brought in till the house was quite ready. And thus wore away the better part of the month of October. Such trials and hindrances are not uncommon here, and the Missionary must expect to encounter and bear them, as well as others.

But of our Church matters. We have been doing what we could. We have built a Church, forty-four feet long by twenty-one feet wide, sufficient

to seat one hundred and fifty persons. It is a plain structure, without ornament, and yet well built, of good pine lumber, brought from St. Anthony, one hundred and forty miles, by river. It has cost us about nine hundred dollars, and is paid for. We have made no *public* appeals for help. But we have been helped by our friends at the East about four hundred dollars, and by the citizens of St. Peter, and St. Paul, and St. Anthony, about as much more. The Missionary has contrived to keep debts down by toiling with his own hands, and by throwing in a portion of his own support into the common work. It is now the only Church in the place which is so far finished as to be used. Three others have stopped for want of means to finish.

And we are gathering a good congregation. In a place like this the attendance at Church varies much. Our usual number in pleasant weather is from fifty to one hundred.

I have officiated and preached six times in Traverse de Sioux, twice in Cleveland, ten miles distant, and once in Kasota, three miles, without being absent from my regular appointments here.

We have lately organized a parish, with every prospect of active and permanent growth. But we need the encouragement and assistance of the Domestic Committee for another year, at least.

Missouri.

Fayette—Rev. W. R. Pickman.

Our dear Bishop passed a week with us in September, and, besides holding services in Fayette, visited Columbia and Huntsville. The latter point I have visited (in addition to my regular Missionary duty at Columbia) once a month, since April last, and have reason to feel that God has blessed my ministry in that quarter. We have now six communicants at Huntsville, and, in a short time, will have probably a good many more additions to the Church. At Columbia, our prospects for the coming year are better, as I am extending my acquaintance, and the strong prejudices which have existed against our beloved Church are gradually, but surely, wearing away. This must always be the case where our doctrine and Church government are kindly and considerately presented to the people. At Fayette, the Methodist influence is strong against us, but, thus far, we have given no cause of offence, and many now regard us with friendship, and are frequent in their attendance at the services.

Arkansas.

Helena—Rev. Otis Hackett.

I SUPPOSE no report is required of me at this time, and, indeed, if it were, I should be hardly equal to the task. This section of Arkansas has been visited the past season with an unusual amount of sickness, in which myself and family have shared largely. For some four months we have not known what it is to be all well at the same time. My house has been turned into a hospital; and, though all our lives have been mercifully spared, yet we have had a severely trying time. I think I have never, in all my life before, spent so many sleepless nights, and weary, anxious days. I have had to give myself up to nursing, or being nursed. *Something* beyond this I have, of course, been compelled to do; but it has been a labor and pain to me: as, for example, when I have been sick in bed one day with chills and fever, and, tottering with weakness, held service the next.

At present, my family are all well but myself, and we are hoping that the sickly season is about over.

Texas.*San Augustine—Rev. John Owen.*

ON the 20th ult. I left Baltimore with my family by the southern mail route. Was detained at Augusta three days, and assisted the Rev. Dr. Ford in the morning, and preached for him in the afternoon of the 25th. We reached New-Orleans by the Alabama River, from Montgomery to Mobile, and across the lake, on the 31st. In the evening we proceeded along the Mississippi towards the Red River, and were landed at Grand Ecore on the 3d inst.—a distance of 500 miles. There I had to leave my wife and little daughter under the hospitable care of a kind Church lady, and proceed with my two little boys in a cotton waggon, the only conveyance we could secure. On the second day I was attacked with chills and fever, but determined, if possible, to press on, that I might be at my post on Sunday. On Saturday morning I arrived here sick (travelling two thirds of seventy-five miles in a stage); was hospitably received by Mayor Wallace, and was able to officiate the next morning. The sound of the church bell was then heard after a long year's silence, and the doors of the church were thrown wide open to welcome the inhabitants into the courts of the Lord, to offer to Him their due homage of prayer and praise, and to hear the word of eternal life.

For the merciful kindness of the Lord, in protecting us on our long and

tedious journey, I would record our grateful thanks and praise. On the Alabama River, a tree, in the darkness of the night, after tearing down our two chimney-stacks, and destroying some eighteen feet of the gang-way in front of our state-room, passed over my feet in the upper berth on which I was lying. The crash was alarming; but the Lord was our Deliverer and Protector, and to Him and His service I wish to devote, more unreservedly than ever, the life He has saved.

Kansas.

Quindaro—Rev. O. Perinchief.

YOUR letter, enclosing a check for one hundred dollars, reached me after sundry vicissitudes. I am much obliged to you for your kindness in procuring and sending the money. When I wrote to you I was nearly destitute, for I failed to bring enough with me. Fortunately, however, I met a brother of mine, who was traveling in Kansas, and from him I borrowed sufficient to sustain me till I heard from you.

I am now writing this as my first report, and, as I have not with me a copy of your instructions, I may fail to give you just such a report as you desire. On account of the irregularities and confusion to which I have been exposed, I hope you will excuse the deficiencies. As you are aware, I left New-York towards the last of June. On the first Sunday in July, I was admitted by Bishop Kemper* to the Order of Priests. I rested a few days, and then went to Quindaro, Kansas. My Mission covered the two towns of Wyandotte and Quindaro, both new towns, and consequently affording very few accommodations. At Quindaro I preached in a grove, when that grove was not occupied by the Methodists or Presbyterians, who had a prior right to it from having been first on the ground. I found the people very desirous of having a Church. At Wyandotte they have not a grove, and there is but one small Church in the town, and this belongs to the Methodists. I obtained the use of this once, and held service and preached to a very small congregation. I found that, in order to be able to judge anything as to the prospects of these towns, I must know something of other places. Accordingly, I went to Leavenworth, where I met Brother Stone. I went to Delaware, to Kansas City, and I confess that even now, I cannot speak with confidence as to either Wyandotte or Quindaro. So far as I am able to judge, it appears that Wyandotte never can amount to much; it has no landing. Quindaro has a good landing, but a bad town site. It has in it men of means, and might possibly grow

to a large town. In Wyandotte, I was offered a lot one hundred and fifty feet square for a Church and parsonage. In Quindaro, the people gave me four lots of land (about one hundred and twenty-five feet square) for a Church and parsonage; and, on condition that I put up a Church-building, they give, in addition, one share (equal to ten lots) for the future good of the Church in Kansas.

The best accommodations I could procure in Kansas were exceedingly poor. People had no houses. Many of them lived in tents. The food which we were obliged to eat was on a par with other things, and the weather was very warm. When I had been there some six or seven weeks, having overcome an attack of illness, I began to be afflicted with boils. These increased till they became a severe affliction. Among others, I had a very bad one on my right hand, which long prevented me from writing. Being of no use to the people there, of no use to myself, (having nobody to do anything for me,) my expenses, too, being heavy, for prices are much higher than in the East, I retreated to this point, (Delavan, Wis.,) where I had some friends. I have dated this as though it were written in Quindaro, because that is my residence and the scene of my labors. I am now well again, and I purpose to return in a few days, as soon as I shall hear from you.

I should have said that I engaged a hall in which to preach in Quindaro, the people themselves promising to pay for it. This hall will not be finished till about the first of November, if so soon. At Wyandotte they have no hall, nor have they a prospect of having one. Possibly I might get some store or other room which will not be occupied during winter. How I shall divide my time between the two places I cannot now determine. I shall preach at Wyandotte whenever I can get the Methodist Church, till I can make better arrangements. Of course, everything is as yet exceedingly unsettled. Men are bent upon making money, and many of them find it difficult to get a shelter for their heads. What then can we expect? Still, with the blessing of God, I might accomplish much. With reliance on His strength, I shall persevere.

California.

Stockton—Rev. E. W. Hager.

AFTER much delay, from causes which need not be mentioned, the corner-stone of our new Church was laid by the Missionary in charge, with appropriate ceremonies, in the presence of a very large and attentive concourse of people, on the 9th of September. It is to be built of brick, and is an exact draft, *externally*, of the Church of the Holy Innocents, Albany, N. Y. The body of the Church is thirty-eight feet by fifty-seven

feet, with a recess-chancel sixteen feet square, and a vestry-room the same size as the chancel. The contractor proposes to have the building completed, and ready for consecration, by the first day of December, about the time that our beloved Bishop will return from the East. I have, as at Marysville, been obliged to take the burden upon myself of collecting the funds, and employing and paying the builders. I said *burden*, but not one grievous to be borne, for I am ready for another as soon as this is completed. Our congregation have been gradually increasing, and within the past year and a half have more than doubled. I have now over six thousand dollars raised, and am confident the Church will be *paid* for as soon as finished. In a word, we have everything to encourage us in the prospects of the Church in this place. There are some six thousand inhabitants in this city, and though the last to break ground here, we will now have the only Church edifice, of any account, in the place. There seems a great deal of interest manifested in our behalf, and I have no doubt this will be the last year that we shall need any assistance from the Missionary Society. Then, in time, we doubtless shall be able to pay back many-fold more than has been so promptly given us in our weakness.

During the year and a half, that I have had charge of the parish, regular service has been performed, except during the State Fair, which was held here, when the City-Hall, where we hold our service, was required for two Sundays.

When our Bishop returns we are looking for more workmen, in this far-off field of labor. God grant we may not be disappointed.

* * * In Nov and Dec No. p. 626, over Kansas read "Rt. Rev. J. Kemper, D. D. Bishop in charge;" and over Nebraska, "Rt. Rev. H. W. Lee, D. D., Bishop in charge." They were transposed by mistake.

Appointments.

In Iowa, Rev. B. R. Gifford, to Cedar Falls and Waterloo; and Rev. F. Emerson Judd, to Mount Pleasant; both from September 1st, 1857.

In Florida, Rev. O. P. Thackara, to St. Augustine, from October 1st. In Georgia, Rev. W. M. Carmichael, D.D., to Milledgeville, from November 1st. In Missouri, Rev. J. J. Corbyn, to Independence, from October 1st. In Tennessee, Rev. Chas. F. Collins, to Brownsville, from October 1st, and Rev. R. C. Hines, to the Mission Chapel, Memphis, from January 1st, 1858, and Rev. J. W. Rogers, to Somerville, from January 1st, 1858. In Louisiana, Rev. George Rottenstein, to Covington, from October 1st, 1857.

Resignations.

IN Iowa, Rev. D. F. Hutchinson, of Ottumwa, from November 1st, 1857. In Louisiana, Rev. J. Reynolds, of Minden and Houma, from October 1st. In Tennessee, Rev. W. M. Steel, of Greenville, from October 1st, and Rev. M. S. Royce, of Franklin, Rev. J. L. Gay, of London, both from January 1st, 1858.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from October 1 to December 15, 1857.

Maine.

Gardiner—Christ.....	66 41	
Lewiston—Trinity, $\frac{1}{2}$ *.....	2 69	
Portland—St. Luke's.....	10 18	79 28

New-Hampshire.

Claremont—Trinity*.....	14 00	
Manchester—St. Michael's, $\frac{1}{2}$ *.....	8 00	
Portsmouth—St. John's.....	33 41	
“ “ $\frac{1}{2}$ *.....	16 70	72 11

Massachusetts.

Amesbury—St. James'.....	3 25	
Boston—Advent*.....	20 00	
“ Christ.....	5 00	
“ St. Matthew's.....	11 00	
“ St. Paul's.....	126 00	
“ Trinity*.....	100 00	
Chelsea—St. Luke's.....	4 30	
Chicopee—Grace.....	6 00	
Dorchester—St. Mary's.....	22 00	
Hanover—St. Andrew's, for Ep. Miss. Association.....	10 00	
Lowell—St. Ann's, $\frac{1}{2}$ *.....	18 50	
“ “.....	46 00	
Marblehead—St. Michael's.....	34 00	
Millville—St. John's.....	8 00	
Pittsfield—St. Stephen's.....	49 47	
Quincy—Christ.....	5 00	
Salem—St. Peter's.....	65 00	
“ “.....	25 33	
Springfield—Christ*.....	20 76	
Waltham—Christ.....	14 00	
Wilkinsville—St. John's.....	7 77	601 38

Rhode Island.

Newport—Zion, of which \$25 are from Ladies' Mission'y Association.....	46 00	
“ A Friend.....	3 00	
Providence—St. John's.....	80 00	
Westerly—Christ, $\frac{1}{2}$ *.....	25 00	154 00

Vermont.

Brattleboro—St. Michael's.....	4 50	
Burlington—St. Paul's*.....	11 29	
“ “ For 1856.....	25 00	
“ “ 1st Sunday in Advent.....	37 36	
Sheldon—Grace, S. S.....	5 00	
Windsor—St. Paul's, $\frac{1}{2}$	2 50	85 65

Connecticut.

Bristol—Trinity.....	18 00	
Brookfield—St. Paul's.....	4 00	
Cheshire—St. Peter's.....	40 87	
Danbury—St. James'.....	14 11	
East Haddam—“ A thank offer- ing”.....	5 00	
Fair Haven—St. James'.....	10 00	
Greenwich—Christ.....	27 00	
Guilford—Christ, $\frac{1}{2}$	6 18	
Hartford—Christ.....	41 18	
“ “ Missionary Associa- tion of, of which \$20 are for Rev. Mr. Chamber- laine.....	35 00	
“ St. John's.....	50 35	
Middletown—Holy Trinity.....	37 00	
Monroe—St. Peter's.....	6 33	
New Haven—St. Paul's, for Rev. Mr. Stone.....	125 00	
“ St. Thomas'.....	5 00	
“ Trinity*.....	22 00	
Salisbury—St. John's*.....	5 00	
Stamford—St. John's.....	50 00	
Stratford—Christ, $\frac{1}{2}$	31 00	
Watertown—Chapel of the Cross.....	20 00	
“ St. John's.....	41 50	
Westport—Christ.....	8 00	
Windsor—St. Gabriel's, $\frac{1}{2}$	5 00	607

New-York.

Albany—Holy Innocents, $\frac{1}{2}$ *.....	12 50	
“ St. Peter's*.....	70 00	
Astoria—St. George's.....	27 00	
Bloomingtondale—St. Michael's... ..	10 00	
Brooklyn—St. Mary's.....	17 04	
“ St. Peters*.....	20 68	
Bunt Hills—Calvary.....	17 43	
Carmansville—Intercession*.....	19 00	
Charlton—St. Paul's.....	7 00	
Delhi—St. John's.....	18 51	
Fishkill—Trinity*.....	5 00	
Fishkill Landing—St. Anna's*.....	17 34	
Flushing—St. George's.....	81 00	

Goshen—St. James', $\frac{1}{2}$	12 31
" " $\frac{1}{2}$ *	13 15
Greenbush—Messiah.....	4 88
Hempstead—St. George's, add'l.....	2 00
Huntington—St. John's, $\frac{1}{2}$	16 50
Kinderhook—St. Paul's.....	6 42
Maspeth—St. Saviour, $\frac{1}{2}$ *.....	3 50
" ".....	14 00
Monticello—St. John's.....	5 00
New Berlin—St. Andrew's Sunday School, $\frac{1}{2}$	18 50
New Brighton—Christ.....	46 50
New-York—Epiphany, Sunday School.....	65 72
" Grace, "F.".....	25 00
" Incarnation.....	73 71
" Madison Street Chapel, from the offertory of.....	2 00
" St. Bartholomew's, $\frac{1}{2}$ *.....	200 00
" St. Mark's, $\frac{1}{2}$ *.....	210 00
" St. Thomas', monthly collections.....	86 93
" Trinity Chapel.....	351 26
" " Additional.....	1 00
" A Lady.....	100 00
" A Friend.....	200 00
Peekskill—St. Peter's*.....	5 00
Pottdam—Trinity.....	14 15
Poughkeepsie—Christ.....	200 42
Ravenswood—St. Thomas'.....	16 80
Red Hook—St. Paul's, $\frac{1}{2}$	15 00
Rensselaerville—Trinity, $\frac{1}{2}$	2 50
Richfield Springs—A Lady, by Rev. J. W. Capen.....	5 00
Troy—St. John's. $\frac{1}{2}$ *.....	30 00
" St. Paul's*.....	70 42
Walden—St. Andrew's*.....	3 00
Watton—Christ.....	2 50
West Farms—Grace.....	66 30
Yorkville—Redeemer, of which \$5 82 are from Sunday School.....	21 00 2232 99

Western New-York.*

Angelica—St. Paul's.....	8 80
Auburn—St. Peter's.....	9 00
Aurora—St. Paul's.....	2 60
Avon—Zion.....	2 50
Bainbridge—St. Peter's.....	3 00
Batavia—St. James, of which \$2 are for Bp. Kemper.....	7 03
Bath—St. Thomas.....	9 88
Black Rock—Grace.....	4 56
Buffalo—St. James', of which \$4 are from Sunday School.....	12 00
" St. John's.....	16 50
" St. Paul's.....	35 25
" Trinity.....	32 38
Candor—St. Mark's.....	2 00
Corning—Christ.....	5 50
Dansville—St. Peter's, $\frac{1}{2}$ *.....	2 00
Ellicottville—St. John's.....	5 00
Fayetteville—Trinity.....	5 00
Geneva—Trinity.....	76 11
" In fulfillment of a Mother's last wish.....	30 00
Greene—Zion.....	5 50
Guilford—Christ.....	3 13
Homer—Calvary.....	2 74
" " Rev. P. Gallagher.....	1 50
Hornellsville—Christ.....	4 16
Jordan—Christ.....	2 21
Le Roy—St. Mark's, $\frac{1}{2}$ *.....	12 00
Manlius—Christ.....	6 18
McLean—Zion.....	1 00
Medina—St. John's.....	3 00

Moravia—St. Matthew's.....	1 00
Mount Morris—St. John's.....	14 00
New Hartford—St. Stephen's.....	3 00
Niagara Falls—St. Peter's.....	3 50
Olean—St. James'.....	4 00
Oswego—Christ.....	33 18
Owego—St. Paul's.....	6 33
Oxford—St. Paul's.....	7 00
Paris Hill—St. Paul's.....	5 19
Pierrepont Manor—Zion.....	11 35
Pittsford—Christ.....	1 50
Rochester—Christ.....	6 80
" St. Luke's.....	51 67
" Trinity.....	8 50
Rome—Zion.....	17 55
Sackett's Harbor—Christ.....	1 50
Sherburne—Christ, of which \$1 53 are offerings from Sunday School.....	3 94
Syracuse—St. Paul's.....	24 22
Utica—Grace.....	15 00
" " A Lady, through the Rector.....	2 00
" Trinity.....	5 25
Watertown—Trinity.....	9 70
Waverly—Grace.....	6 00
West Granby—St. Luke's.....	1 00
Family of De Veaux College.....	3 00
From an Episcopalian at Richmond.....	3 00 659 71

New-Jersey.

Bordentown—Christ, $\frac{1}{2}$	10 00
Camden—St. Paul's, of which \$2 are for Iowa, and \$5 for Oregon.....	34 00
Elizabeth—St. John's, for Episcopal Missionary Assoc'n.....	18 20
Jersey City—A Communicant, $\frac{1}{2}$	2 00
Moorestown—Trinity, $\frac{1}{2}$	6 00
Morristown—St. Peter's, from offertory.....	5 00
Newark—House of Prayer.....	8 50
Newtown—Christ, $\frac{1}{2}$	5 50
Princeton—Trinity, from a few members.....	18 00
Vernon—St. Thomas*.....	7 00 114 20

Pennsylvania.

Birdsboro—St. Michael's.....	5 00
Carbondale—A member, by Rev. Thos. Drumm.....	5 00
Chestnut Hill—St. Paul's, of which \$58 are for the Episcopal Miss. Association.....	135 00
Downington—St. James, $\frac{1}{2}$	3 06
Erie—St. Paul's.....	10 00
Kingsessing—St. James, $\frac{1}{2}$	20 00
Lancaster—St. James'.....	70 00
" St. John's Free Ch., $\frac{1}{2}$ *.....	13 75
" " of which $\frac{1}{2}$ is for the Episcopal Miss. Association.....	17 50
Leacock—Christ.....	2 45
Mantua—St. Andrew's.....	3 33
Mauch Chunk—St. Mark's.....	10 00
Minersville—St. Paul's, $\frac{1}{2}$	3 50
" " Sunday School.....	10 60
Montrose—St. Paul's.....	6 00
Morlatin—St. Gabriel's.....	5 00
Muncey—St. James'.....	13 30
Oxford, Phila.—Trinity, $\frac{1}{2}$	17 14
Paradise—All Saints, of which \$4 91 are from Sunday Sch'l.....	11 77

* We are not informed how far these were in answer to Special Appeal.

Philadelphia—Mediator.....	17	50
“ Messiah, Port Richmond, $\frac{1}{2}$	1	50
“ St. James'.....	49	50
“ St. Luke's, $\frac{1}{2}$ *.....	262	50
Pittsburgh—St. James'*.....	20	00
“ Trinity, $\frac{1}{2}$ *.....	62	80
Pottstown—Christ.....	34	00
“ “A. and M.”.....	5	00
Pottsville—Trinity, of which \$2 50 are from Bp. White Class in Sunday School.....	21	82
Reading—Christ*.....	13	19
“ “.....	50	00
Springville—St. Andrew's.....	3	00
Tamaqua—Calvary, for Nebraska, order of Bp. Lee, of Iowa.....	7	00
Towanda—Christ.....	10	00
Wilkesboro'—St. Stephen's.....	25	32
“ H. and W.”.....	5	00
Joseph Gudghurst, Esq.....	2	50

Delaware.

Baltimore Mills—Grace.....	1	25
Lewes—St. Peter's, $\frac{1}{2}$ *.....	5	56
“ “.....	8	00
Middletown—St. Ann's Sunday School.....	3	00
Millsboro—St. Mark's.....	0	48
Wilmington—St. Andrew's.....	15	50
“ Trinity.....	25	00

Maryland.

Aquasco, Prince Geo. Co.—St. Paul's*.....	7	00
Baltimore—Ascension.....	5	00
“ Christ, $\frac{1}{2}$	114	79
“ Grace, $\frac{1}{2}$	97	25
“ St. Paul's.....	120	00
“ St. Peter's, $\frac{1}{2}$	33	04
“ E. J. H., Thank Offering, $\frac{1}{2}$	2	50
Baltimore and Harford Co.—St. John's.....	8	80
Berlin—Worcester Parish.....	25	00
Cambridge—Great Choptauk Parish.....	19	00
College of St. James', $\frac{1}{2}$	25	00
Hamden—St. Mary's*.....	5	68
Harford Co.—Christ.....	8	45
Kent Co.—Chester Parish.....	5	00
Leonardstown, St. Andrew's.....	10	00
Montgomery Co.—St. Bartholomew's.....	6	00
Mount Alban, D. C.—St. Alban's.....	20	00
Prince Geo. and Charles Co.—St. John's Parish.....	7	00
Rock Creek Ch., D. C., of which \$9 are from Sunday School.....	21	50
Washington, D. C.—Ascension.....	37	01
Washington Co.—St. John's Parish, $\frac{1}{2}$	25	83

Virginia.

Abingdon Parish.....	50	00
Albemarle—St. Ann's, Christ Ch., for the Episcopal Mis. Association.....	20	00
Alexandria—Fairfax Parish, Christ Ch., per Rev. C. B. Dana*.....	40	00

Bath, Dinwiddie Co.*.....	5	00
Charlottesville—Christ, $\frac{1}{2}$	25	00
Cumberland Parish, Lunenburg Co*.....	15	00
Eastville—Geo. Kerr, Esq., $\frac{1}{2}$	5	00
Leighton—St. James'.....	10	00
Lynchburgh—St. Paul's.....	67	48
Meherrin Parish, Greenville Co. Christ, $\frac{1}{2}$ *.....	9	82
A Friend, per Rev. P. G. Roberts.....	6	43
A Friend “ “.....	10	00
Middleburgh, Loudon Co.—Meade Par.....	20	00
Millwood—Christ, $\frac{1}{2}$	15	56
Nelson—Christ, for the Episcopal Miss. Association.....	10	00
Old Point—“ A Friend of Home Missions”.....	5	00
Petersburgh—Grace.....	30	00
Richmond—St. James', of which \$5 are for Indian Missions, under Rev. Mr. Goodnough.....	25	00
“ St. Paul's Quarterly Col., $\frac{1}{2}$ for Oregon; $\frac{1}{2}$ for Kansas, order of the Episcopal Missionary Association.....	50	00
St. Andrew's Parish, Greenville Co.—Grace, $\frac{1}{2}$ *.....	1	80
“ “ additional.....	5	00
Southam—Emmanuel, for Episcopal Missionary Assoc'n.....	10	00
Wheeling—St. John's, $\frac{1}{2}$ *.....	10	00
Williamsburgh—Mrs. E. H. Noel.....	2	00

North Carolina.

Asheville—Trinity.....	5	00
Chapel Hill—Chap. of the Cross.....	31	65
Deep River—St. Mark's, Sunday School.....	2	00
Fayetteville—St. John's.....	124	84
Pitt Co.—Pugh's Chapel.....	3	00
Raleigh—Christ, $\frac{1}{2}$	57	00
St. John's-in-the-Wilderness*.....	108	80
Scotland Neck—Trinity.....	50	00
Scuppernon—Pettigrew's Chapel, $\frac{1}{2}$	21	50
Tarborough—Calvary.....	25	00
Wilmington—Mission Chapel, per Bp. Atkinson.....	57	60
“ St. James', $\frac{1}{2}$	85	00

South Carolina.

Aiken—St. Thaddeus*.....	10	00
Beaufort—St. Helena's*.....	33	42
Charleston—Grace*.....	30	12
“ “ of which \$30 are from Ladies' Working Society.....	49	00
“ St. Michael's*.....	228	74
“ “ of which \$3 50 are for Florida.....	31	92
“ St. Paul's.....	63	45
“ St. Philip's*.....	231	54
“ “.....	50	00
“ “ 4 members of.....	75	00
“ “ Ladies' Mis. So. of.....	32	50
Cheraw—St. David's*.....	14	00
“ “ for Rev. Mr. Holman.....	20	00
Columbia—Trinity, of which \$4 are for Texas.....	28	15
Edisto Island—Ch. on.....	15	00

<i>Pendleton</i> —St. Paul's, of which \$13 are for Rev. Mr. Hole- man.	25	00
<i>St. Stephen's and Upper St.</i> <i>John's</i>	35	50
<i>Stateburgh</i> —Holy Cross.....	70	00
<i>Summerville</i> —St. Paul's.....	10	00
From Mrs. E.....	25	00 1092 61½

Georgia.

<i>Augusta</i> —St. Paul's, ½*	35	81
<i>Milledgeville</i> —St. Stephen's ..	13	35
<i>Savannah</i> —"A few Ladies"* ..	30	00
<i>Summerland, Cass Co.</i> —From children at, for Bp. Scott ..	15	00 94 16

Ohio.

<i>Cincinnati</i> —Christ, ½*	66	80
" St. John's.....	45	00
<i>Cleveland</i> —St. John's.....	7	11
<i>Clifton</i> —Calvary.....	18	00
" " ½*	26	00
<i>Cuyahoga Falls</i> —St. John's....	4	24
<i>Delaware</i> —St. Peter's.....	13	70
<i>Fremont</i> —St. Paul's	7	25
<i>Ironton</i> —St. Paul's.....	7	57
<i>Medina</i> —St. Paul's, ½	11	25
<i>Milan and Minersville Parishes</i> <i>Mount Vernon</i> —St. Paul's.....	10	00
<i>Newark</i> —Trinity, ½	6	50
<i>Norwalk</i> —St. Paul's, ½*.....	10	50
"	7	00
<i>Stuebenville</i>	6	33
<i>Tiffin</i> —St. Paul's, of which \$2 15 are from Sunday School ..	5	63
<i>Toledo</i> —Trinity, ½*.....	16	00
<i>Warren</i> —Christ, ½	2	50 283 38

Mississippi.

<i>Pass Christian</i> —Family of Rev. T. S. Savage.....	30	00
<i>Vicksburgh</i> —Christ.....	50	00 80 00

Kentucky.

<i>Frankfort</i> —Ascension, ½*	23	00
"	33	00
<i>Louisville</i> —St. Andrew's.....	5	50
<i>Paducah</i> —Grace	9	15
<i>Versailles</i> —St. John's.....	26	70 97 35

Alabama.

<i>Huntsville</i> —Nativity.....	25	00
<i>Mobile</i> —Good Shepherd, ½....	4	00
" St. Mary's, ½	3	00 32 00

Tennessee.

<i>Bolivar</i> —St. James, ½	10	00
<i>Greenville</i> —St. James'	6	00 16 00

Michigan.

<i>Battle Creek</i> —St. Thomas'.....	11	56
<i>Cold Water</i> —St. Mark's.....	5	25
<i>Bay City</i> —Trinity.....	2	80
<i>Detroit</i> —Mariner's Church	11	00
" St. Paul's.....	69	83
" H. P. Baldwin, Esq. ½	50	00
<i>Flint</i> —St. Paul's*	20	00
<i>Jackson</i> —St. Paul's.....	27	07
<i>Saginaw City</i> —St. John's.....	4	20
<i>Ypsilanti</i> —St. Luke's.....	15	00 216 71

Louisiana.

<i>Baton Rouge</i> —St. John's.....	20	00
<i>New-Orleans</i> —St. Peter's, ¼ ..	11	95 81 95

Indiana.

<i>Connersville</i> —Trinity, ½	2	09
<i>Delphi</i> —St. Mary's.....	2	00
<i>Indianapolis</i> —Christ.....	64	19
" " *	5	00
<i>Lafayette</i> —St. John's.....	17	51
<i>Madison</i> —Christ.....	25	00
<i>Richmond</i> —St. Paul's.....	18	50
<i>Terre Haute</i> —St. Stephen's* ..	11	00 145 29

Missouri.

<i>Kirkwood</i> —"Scattered Sheep without a Flock.".....	20	00
<i>Louisiana</i> —Calvary.....	15	00
<i>St. Louis</i> —Christ, ½	50	00 85 00

Illinois.

<i>Kirwanee</i> —St. John's.....	2	62
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Wisconsin.

<i>Beloit</i> —St. Paul's, ½*	18	75
<i>Milwaukee</i> —St. Paul's, ¼	32	75
<i>Wauson</i> —St. Alban's.....	3	00
<i>Prairie du Chien</i> —Trinity....	6	00 60 50

Iowa.

<i>Dubuque</i> —Rev. R. D. Brooke,* ..	13	00
<i>Little Hill</i> —St. John's.....	1	00 14 00

Minnesota.

<i>Fort Snelling</i>	25	00
<i>Hastings</i> —St. Luke's.....	9	50
<i>St. Anthony's</i> —Holy Trinity... ..	5	00
<i>St. Peter</i> —Holy Communion. .	10	25 49 75

Texas.

<i>George Butler, Esq.</i>	5	00
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Oregon.

Collected by Rev. J. Sellwood during year ending Oct. 1, 1857.....	48	00
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Washington Territory.

<i>Cathlamet</i> —James Birnie, Esq., \$5; James Birnie, Jr., \$1 50; Alexander C. Anderson, \$5; Wm. Strong, \$1.....	12	50
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Legacies.

Interest on Voorhies' legacy...	90	00
Last Instalment of the legacy of late J. Cornell, Esq.....	100	00 190 00

Miscellaneous.

Collection at opening services of Board of Missions, at St. Bartholomew's Church, New- York, Oct. 14, ½	6	80
Collection on occasion of ser- mon before the Board, in As- cension Church, New-York, Oct. 14, ½	45	62

Collection at Missionary Meeting in same Church, Oct. 15,	
3/8	38 04
"F. U." †	2 50
"M."	5 00
"A helper in time of need," by Rev. Mr. Shiras	80 00
"For Domestic Missions"	20 00
Episcopal Missionary Association	1358 33

"For Domestic Missions".....	5 00
"F. T. W."	2 00
S. A. Hubbard, Esq.	2 00
"Mites for Missions"	10 00
"T. R. S."	5 00
"T. W. O."	5 00
W. G. Peshine.....	3 00
"For Domestic Missions".....	1 00
Total from Oct. 1 to Dec. 15, '57,	\$11,286 58

* Those collections marked with an asterisk are, as far as ascertained, in answer to the Special Appeal of the Board of Missions.

† Less 42 cents for discount retained by receiving agent.

‡ Less \$35 73 for discount retained by receiving agent.

CORRECTIONS.—The \$50 credited to *Trinity Chapel Mission, Philadelphia, Pa.*, in the annual table of contributing parishes, should have been credited to *Trinity Church, Southwark, Philadelphia, Pa.* The contributions acknowledged as from *Mount Kent Parish, St. Clements, unknown co., Md.*, should have been placed to the credit of *St. Clements, North Kent, Kent co., Md. Hickesford*, in *Greensville Co., Va.*, should have been, *Christ (h., Meherrin Parish, \$35.* The contribution in the annual table of *St. Stephen's, Pittsfield, Mass.*, should have been \$15 58; \$100 of the amount credited having been given by *Hon. Edward A. Newton*, who is not a member of that parish.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from October 1st to December 1st, 1857:—

<i>Massachusetts</i> —From <i>St. Andrew's Church, Hanover</i>	\$10 00
<i>New-Jersey</i> —From <i>Trinity Church, Newark, \$21; St. John's, Elizabeth City, \$18 20</i>	39 20
<i>Pennsylvania</i> — <i>Christ Church, Germantown, by Rev. Mr. Atkins, viz.: for Kansas, \$100; Nebraska, \$50; Iowa, \$50; Minnesota, \$10; Omaha City, \$10; general purposes, \$2 27—total, \$222 27. St. Paul's, Bloomsburg, \$10 75; a Member of St. Andrew's, Philadelphia, \$5; "C. G." Philadelphia, \$5; Advent Church, \$30; "H. H." by Mrs. Hamilton, Philadelphia, \$20; Rev. R. A. Castleman, Harrisburg, as follows: collection in St. Stephen's, Nov. 15, \$15; same, October 25, \$8; contribution from Mr. Conner, \$10—total, \$33; St. Paul's, Chestnut Hill, Philadelphia Co., \$58—total</i>	384 02
<i>Virginia</i> — <i>South Farnham Parish, Essex County, \$30; Rev. D. Caldwell, Leesburg, as follows, viz.: Mrs. Wm. Gray, \$10; Dr. Thos. Clagett, \$10; Miss Rebecca Gray and sisters, \$5—total, \$25; all for Parsonage, Kansas, and paid over, accordingly. Rev. Thos. Duncan, Leeds Parish, Fauquier County, by Rev. D. S. Miller, \$40 70; South Farnham Parish, Essex County, \$10; Rev. Edward C. McGuire, D.D., Fredericksburgh, viz.: from St. George's, for Missions, \$30; Parsonage for Kansas, \$5 (paid</i>	

<i>Brought forward</i>	\$433 22
over)—total, \$35. <i>St. James', Richmond, \$20; Christ Church, St. Ann's, Albemarle, \$20; St. Paul's, Richmond, \$50; Emmanuel, Southam, \$10; Christ Church, Nelson, \$10</i>	250 70
<i>South Carolina</i> — <i>St. Helen's Church, Beaufort</i>	33 42

Total receipts	\$717 34
To which add Balance on hand, October 1st.....	4,230 98
	\$4,948 32

Of which aggregate, the Treasurer of the Domestic Committee has received within the same period \$1,058 33

And there has been paid by the said Association the following sums:—

Incidental expenses of office and travel	\$39 50
Office rent and alterations.....	75 00
Secretary's salary and clerk hire....	225 00
Discount on uncurrent funds.....	99
Rev. D. S. Miller, special contributions for Kansas Parsonage	30 00
	\$370 49
	1,428 82

And leaving still to be received by said Treasurer, when appropriated by the said Association, the further sum of.....\$3,519 50

Carried over.....\$433 22

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1858.

EPIPHANY APPEAL.

The Foreign Committee have recently issued the following paper. They hope for a prompt and liberal response throughout the Church :—

THE Report of the Treasurer of the Foreign Committee to the Board of Missions, assembled in the City of New-York on the 14th day of October last, showed a balance of *five thousand dollars* due to that officer for cash advanced, and an additional sum of *seven thousand dollars* needed at once to meet the liabilities of the Committee for account of Athens, Africa, and China. The financial condition of the country made this deficiency of twelve thousand dollars unusually serious, and, the facts being presented to the Board, they at once issued an appeal to the Churches for means to relieve the Committees in both departments of the Missionary work.

That appeal has been, in many instances, responded to promptly and liberally; and a good measure of relief has thus,

for the time being, been secured. The Foreign Committee gladly note this fact, indicating as it does that degree of life, and energy, and interest in the Missionary work, in some quarters at least, which, under severe pecuniary pressure everywhere felt, suffers not a withdrawing of the hand from gifts to the Treasury of the Lord. Offerings made in times like the present, are, it is believed, in an unusual degree and an unusual number, real sacrifices made for Christ's sake, and, therefore, peculiarly acceptable and well pleasing in the sight of God; if present troubles and distress be so overruled by grace as to bring out of means less abundant, more abundant liberality, then, indeed, there will be reason to rejoice, and to thank God for trials so improved and blessed. The contributions which have been received in answer to the appeal above-mentioned, lead the Foreign Committee to hope for such a result; if, however, it shall be found that these contributions are made to supersede the usual Epiphany or other regular collections in behalf of Foreign Missions, then the relief which has been afforded will be but temporary, and be followed by increased anxiety and embarrassment. Let it be remembered, that if our African Mission is to be sustained, the Foreign Committee must pay the drafts which are made on account of it, as they are presented. To dishonor them is to destroy the Mission. Let it be remembered, that if the China Mission is to be sustained, the Foreign Committee must remit, at regular intervals, the necessary funds. To fail in this is to starve the Missionaries. To curtail or withdraw for want of means would be a disgrace to which the Church ought not and must not be subjected. The unalterable purpose of the Foreign Committee is *to go forward*. Men are wanted, means are wanted; *the Church has both*. The only question is, will the Church give the means, and will the men arise, and come and say, "Here we are; send us forth, in the name of Christ, into those fields waiting for laborers to reap down the harvest?"

The Church is called now to celebrate the goodness of God

in the extension of the blessings of the Gospel to the Gentiles, by which we have been brought within the covenant of grace, and made partakers of the benefit which is in Christ Jesus the Lord. Would that there might be, at this time, a manifestation of the constraining power of Divine love, drawing our hearts more closely to Christ, that we may know more of the mind of Christ, and possess more of the spirit of Christ, and feel more, and pray more, and give more for the coming of His glorious kingdom throughout the world. Oh! are we not slow of heart to believe all that the prophets have written concerning *the spread* of that kingdom, and do we not count the Lord slack respecting His promises pertaining thereto, failing to remember that "His thoughts are not our thoughts, nor His ways our ways?"

"Go ye unto all the world, and preach the Gospel to every creature." This is the mind of Christ conveyed in His plain command. Obeying that to the utmost limit of our power, we meet the measure of our responsibility in relation thereto. God's wisdom and goodness guide the issue, be the success which attends our efforts apparently great or small. Here we must be content to leave results, staying our souls upon the promises of God, and counting it our privilege, as well as duty, to be co-workers with God in the grand design of giving the heathen to Christ as his inheritance, and the uttermost parts of the earth as His possessions.

In a paper like the present, the Committee can do little more than to appeal, in few words, to their brethren for help in the great work of giving the Gospel to the heathen. With regard to facts relating to that work, so far as it has been undertaken by our Church, information may be obtained from the columns of the *Spirit of Missions*. The November and December number, recently published, is full of facts, and those, too, of a very interesting character. Every month's issue of that periodical will be a record of facts, so far as the Committee are able to report them. Will the clergy acquaint themselves with those facts, and do what they can to put their people in posses-

sion of them ? If this were done, interest in the work would be far more general and contributions be greatly increased. It is not possible properly to enlist the sympathies of individuals, or congregations, in that of which they know little or nothing. Prayer must have an object, zeal must be enlightened ; otherwise, the one will soon lapse into a mere formality, and the other be speedily expended. Bring Missionary facts in contact with love in the heart of the Christian, and then that love will constrain him to prayers and offerings in behalf of Missions. Will the clergy give their earnest co-operation in the way now indicated, so that the zeal and interest of their people in the work of Missions may be enlightened, quickened, and made continuous, ensuring, as a natural result, more earnest prayer for God's blessing upon the work, and more abundant gifts to the Treasury of the Lord ?

In behalf of the Foreign Committee,

S. D. DENISON,

Secretary and General Agent.

CHINA.

THE readers of the SPIRIT OF MISSIONS have already been informed of the fact that Bishop Boone, before he left Shanghai, made arrangements, under which various portions of the work were to be conducted during his absence. Many matters, which had previously occupied his own attention, and employed his personal labors, have been divided among the various members of the Mission ; the portion assigned to each being so much in addition to the previous burden of each.

These new arrangements were the subject of a farewell address, delivered by the Bishop on the eve of his departure from Shanghai, and concerning them we now proceed to give some particulars with portions of the address ; the opening of which is as follows :—

“ Called, in the Providence of God, to be a second time separated from you, my dear brethren, I cannot permit the occasion to pass without ad-

dressing to you some words of admonition and counsel; and making some arrangements for the conduct of the Mission during my absence. On this latter point, I have fully consulted with my brethren, the Presbyters of the Mission, and shall now endeavor to embody the result of our joint deliberations, in the few words that my state of health will allow me to address to you this evening.

You will know how to sympathize with me, dear brethren, when I tell you, that it is with feelings of no ordinary emotion that I look forward to leaving a country for which I have labored for twenty years, without knowing whether I shall be permitted to return or not. The ties which bind a Missionary to his field of labor, are among the strongest which can be formed on earth. To form them he must leave country and home, father and mother, and brothers and sisters, and his little all, for Christ's sake—a deep love for perishing sinners stirs his heart, and he hears his Saviour say—‘An hundred fold more in this world, and in the world to come life everlasting.’ Brethren, this promise has been made good to me; this gracious Saviour has been with me; when I look back upon my past life, the Missionary years of it have been the most happy; when I look away from this field, a land of exile lies before me. Here God has given me dear brethren and sisters, who have had one heart and one mind with me, in our great common work, and it would be no small trial to me to leave them at any time; under present circumstances, it is especially trying.

This country is in a state of revolution; we may well believe a transition stage. An internal insurrection of a most peculiar character, full of omens, both for good and evil, convulses all the central provinces, that border on your own domicile here. A foreign war, that threatens to reach from Canton to Peking, is just before us; anarchy and a change of dynasty are not improbable contingencies. These things threaten danger, they will surely bring privations. I would gladly stay here to share both with you, and to watch with you for openings to forward our Master's work; but the Great Dispenser of events has ordered otherwise, and *we must submit*.

Among the duties thus devolved, so far as circumstances would permit, was the superintendence of the two Boarding Schools, and in connection with this the conducting of prayers: in the morning with the boys, in the evening with the girls. Bible Class instruction in each school; and weekly examinations of the boys in the Chinese Scriptures, and in the Chinese Classics.

Of the Boys' School.

The Bishop says : " The boys have been instructed by Miss Fay with great pains and diligence, and to their great improvement in translating the Chinese Scriptures, and the Books of Mencius into English. I have been accustomed to examine them in this exercise once a week, and I beg now to transfer my office to my Rev. Brother. He will find it no sine-cure if he undertakes to train them to just principles of translation from the one language into the other, and to explain gradually to them the idioms and grammatical forms of both. To encourage him to perseverance and zeal, I beg to express the deliberate opinion that there is no intellectual exercise in which they engage, that is more important in training their minds, or improving their knowledge of both languages. Since it has been announced that my departure was at hand, nine of the boys have come to me requesting baptism. I have conversed and prayed with them all, but the time has been too short for me to form an opinion of their several cases.

Of the Girls' School

He says : " In reference to the studies of the girls' school, I have never had any systematic system of supervision, but I suggest to those who have the care of their studies, whether a monthly examination of their progress might not stimulate them to more exertion. There are fourteen candidates for baptism connected with this school, who are in various stages of preparation.

The Bible class is large in this school, as well as in the boys', and I have found the pupils in both classes deeply interested. Instead of taking the Scriptures in course, we have studied the Miracles of our Lord in the boys' school, and the Parables in the girls.' We have just finished the course with each class, and I was purposing to study next the Parables with the boys, and the Miracles with the girls.

Connected with these two schools we have a chapel, in which service has been performed every Sunday morning, and the Holy Communion administered on the great festivals, and the first Sunday of each Chinese month. Since my return from America I have retained this service in my own hands, desiring to preach frequently myself, until I was forbidden by our physician.

This chapel has not been found a good station for missionary preaching. I tried opening it every day for a considerable time, with the assistance of our deacon Chai ; but the passers by are a very busy people on their way to and from the city, and they do not like to stop ; when induced to enter by my strong personal solicitation they proved to be of so many

dialects—Canton and Ningpo principally—that it was not found practicable to preach to them. I would not, therefore, propose to make this the charge of any one missionary, but rather suggest that all should be called on occasionally to aid in conducting the services, not forgetting our two native deacons.

Monthly Letter.

A third duty that I have performed has been to write to the Secretary every month an account of our affairs, embracing all matters of interest to the mission, new plans of labor, success of old ones, health of members of the mission, state of the finances, political state of the country, &c., &c.

This monthly letter is exclusive of the journals of the individual members of the mission, which I beg may be sent under cover to me. And in this connection I will earnestly entreat all my brethren and the ladies of the mission to be close and attentive observers of what is going on around them; to make an immediate note of all that is note-worthy, and to grudge no time or pains, that is necessary to make the record thereof attractive to the Church. If it please God to grant me any measure of working health, I shall not be content to lie idle during the three years of my exile, but shall endeavor, through the press and by word of mouth, to make the whole Church know that they have a mission in China. In doing this I shall of course expect to draw something from the stores of my own twenty years' experience, but there will be nothing to move them like something fresh from China. I have just received a communication—a letter.

Brethren, momentous times are before you; stirring deeds that are to be handed down to the latest ages, by both profane and ecclesiastical historians, are soon to be enacted on this field. After the arrival of every mail, I shall be asked, what's the news from China? And if strangers to *you* and to *this country* are all asking this, what will *my heart* have to say upon the arrival of a mail? Oh, let me not have to answer: my brethren and sisters have forgotten me. I have no news—go look to the papers.

Treasurer's Accounts.

A fourth duty performed by me, has been to keep the accounts as treasurer. I have devolved this task on him who is already discharging it to the satisfaction of all, and who, I trust, will continue to render to the Mission this service.

Translations.

A fifth employment of mine, has been to prepare translations of our Prayer Book and of the Scriptures, into the dialect of this place, for the use of our native Christians, our catechumens and the children of the schools. Since my return in 1854, the Acts of the Apostles and Genesis have been published in S'oo Bak. They were translated by Mr. Keith,

and revised by me. Revised editions of the Gospels of St. Matthew and St. Luke have also been published. Of St. Luke we had an excellent idiomatic translation, by Rev. Mr. McClatchie, of the Church Missionary Society ; the style, however, was not uniform with our other publications in S'oo Bak. It was first revised by Mr. Keith, and his revision and Mr. McClatchie's compared and revised by me. The translation of St. Matthew was originally made by me : it was first revised by Mr. Keith, and his revision revised by me. Mr. Keith was very diligent in this department of labor, and has left behind him revisions of Mr. McClatchie's translations of St. Mark and St. John. I regret exceedingly that the state of my health has not permitted me to revise these books and have them printed.

Of the value of vernacular translations, every year's use of them has seemed to deepen my impression. If the Gospel is to be made effectual for the salvation of this people, it must be proposed to them in a language that can move their hearts ; and, my brethren, however learned a man may be, there is no language that can stir his heart like that in which his mother sung his nightly lullaby, and hushed his infant cries ; in which he himself has uttered forth all the deepest emotions of his soul, to lover and friend, to wife and children. Compared with this language, when our object is to move the feelings, all other talk is pedantry. The Shanghai colloquial is the language of the heart, in which to address this people, and I earnestly desire to see our Mission abound more and more in the knowledge and use thereof. It is a branch of the Chinese language, the cultivation of which has, however, but just commenced, no dictionary of which has as yet been published by any author, Chinese or foreigner. Let me commend its diligent cultivation to each and every one of you. You can each contribute something to the common stock. Mr. Keith has made what I suppose is an excellent beginning ; but it is very far from all we want. The translations of the Epistles cannot, I think, be successfully attempted until our vocabulary is greatly enlarged. As a means to this end, I would propose, in addition to the careful noting down of all new phrases heard in conversation, the employment of the leisure time of your several teachers in making true and genuine vernacular translations of popular Chinese books ; especially their novels, plays, simpler moral treatises, letter-writers, &c. These books will serve as the very best means of accurately defining the meaning of words and phrases.

I have thus run over several duties I have endeavored to discharge among you, and put a portion of the burden I have laid down, on the shoulder of each of my ministerial brethren.

Closing Remarks.

To all my brethren and sisters I beg to commend the Lord's work among this people. Oh, they have precious souls, and it is your privilege to preach to them a merciful and compassionate Saviour. A Saviour who *has had mercy upon you*, pardoned your numberless sins, borne with much weakness and unfaithfulness; and who, notwithstanding, still extends to you "this grace," which St. Paul seems to have esteemed above all the other graces given to him—"to preach among the Gentiles the unsearchable riches of Christ." Brethren, seek to preach the word "with the Holy Ghost sent down from heaven." Rely not upon human plans and schemes, on man's wisdom, or on any arm of flesh. Remember that Christ has said, "Without me ye can do nothing." Brethren, in *your* work it is absolutely nothing; settle this truth, then, in your hearts as a first principle—the first lesson in the school of Christ; and then draw near to Him and ask what is to be the next lesson. "Whatsoever ye ask in *my name* I will do it." This, then, is the *Missionaries learning*; Christ is *all*; man nothing; Prayer *the great* means; Christ the Doer of all that is done. "Ask and I will do it." To Him, then, be all the glory. But He requires of His stewards to be *found faithful*. His ambassadors are in His stead, to *beseech* men to be reconciled to God; they are to *work*, because they are assured that God will work with them both to will and to do of His good pleasure. The treasure is in earthen vessels that the excellency of the power may be of God.

I have just referred to two weighty sentences of our blessed Lord's last discourse to His Disciples; allow me, brethren, to call your attention to another. "A *NEW* Commandment I give unto you, that ye love one another." "If ye keep my Commandments ye shall abide in my love, even as I have kept *my Father's* Commandments and abide in his love." "This is my Commandment, that ye love one another, as I have loved you." "This is *MY* Commandment;" as though he would say: "the Father gave you the Ten Commandments amidst darkness and thunders and lightnings from Mount Sinai; these have always been with you; but *my Commandment* is, that ye love one another, and I shall enforce it, not by an appeal to the thunders of Sinai, but my own example." "Love one another as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends." Look not to Sinai, but to the cross for the sanction and the means by which to interpret this Commandment. Well did the good Archbishop Leighton call this the 11th Commandment.

Brethren, I find it hard to stop, but there is no use in multiplying words.—I will conclude, then, but with none of my own—I will choose, rather, those of the great Apostle to the Gentiles. "I am in a great strait betwixt two; but have confidence that I shall see you all for your

furtherance and joy of faith, and that your rejoicing shall be more abundant in Jesus Christ, for me by my coming to you again. Only let your conversation be as it becometh the Gospel of Christ ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the Gospel. By patient continuance in *well doing*, seek for glory and honor, and immortality and eternal life. Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as *ye know* your labor is not in vain in the Lord ; for in due season *ye shall reap*, if ye faint not."

WEST AFRICA.

THE Annual Report of the Foreign Committee, together with other papers recently issued by them, will have put the Church in possession of particulars respecting the proposed Mission in the interior. This subject is now engaging much attention on the part of the Committee. Since the meeting of the Board in October, the following letter has been received from Bishop Payne, giving account of a second tour made by him up the Cavalla River, with a view to the selection of a site for the proposed Bohlen Mission :

CAVALLA, September 15th, 1857.

REV. AND DEAR BROTHER: Last month, in answer to yours *via* England, I had the pleasure of writing to you, giving very briefly my views and plans in reference to our proposed interior Mission. A visit to Nitie Lu and the intervening country, made between 4th and 12th inst., enables me to add something to what has been previously communicated, as to this most important enterprise. During my late tour I preached over twenty times in eighteen towns, belonging to the Babo, Nyambo, Nyinemo, Hurebo, Tebo, Borabo, Barewurebo, Kabo and Webo Tribes. I failed only to preach in two of the tribes bordering on the river, namely, Idawurebo and Gerebo. In all the tribes named, and Grebo, there are *on the river*, from its mouth to the falls, thirty-six towns; while there are belonging to them, and easily accessible, more than *four hundred*. What a Missionary field! Oh! for laborers to enter it!

Thus far I have only taken a birds-eye view of it. But *this* will show

you that it is all we, or the Managers of the Bohlen legacy, could desire, as an opening for interior Stations.

You have already been informed that a site was selected, when I was at Nitie Lu in April, for our Catechist's house. It is east of that place, and though viewed from *its* summit it looks like a plain, the place selected is at least *two hundred feet high*.

A neat native house, containing three rooms, I found last week, already completed; and to-day I received a note from the teacher, informing me that he has moved into his house, with four boarders, whom he is authorized to take. (I inclose you his note, as showing the spirit and manner in which he enters upon his work.)* As only a small space of land had been cleared, and that not on the highest part of the hill, I applied to the Nitie Lu people for the whole of the hill—containing perhaps *five acres*—and requested them to clear it immediately. Having in view the plan proposed in my last letter to you, I announced my intention, as soon as the clearing was made, to erect a permanent and comfortable house. They readily consented to *give* us the hill referred to, or any other which we might desire, but *wished not to sell any*. I informed them that we Missionaries had purchased no land since we had been in the country, and had no occasion to do so, as our only object was to obtain a resting place, while we carry on our work.

In order to try fully the experiment of the superior healthfulness of mountain residence, we must select a more elevated position than our present one. You will be gratified, therefore, to learn that during my recent visit, I effected the exploration of Mount Gero—or, as the natives call it, *Nya-Gero*—one of the two lofty peaks through which the Cavalla river passes just below the falls.

Leaving Nitie Lu at half-past ten o'clock on Wednesday last, with two guides, I walked four miles to the Webo town *Kre*, near the base of the mountain. Here two more guides offering themselves, I gladly accepted their services. In about an hour after leaving *Kre*—occupied in a pleasant walk through rice-farms—we plunged into a primeval forest and commenced the ascent of the mountain from the north-east side. This side was exceedingly precipitous; and we could only make our way by clinging to the undergrowth, which struggled for existence beneath the gigantic trees everywhere overshadowing them. The excitement of exploration, and the coolness of the atmosphere, caused by the rain which continued while we were on the mountain, nearly took away all consciousness of fatigue; nor was I sensible of my exhausting efforts, until shortness of breathing fell upon my ear, as of another overcome by fatigue. I then paused, sat down with my company in the rain, and partook of some refreshments prepared by thoughtful ones at home. Thus strengthened, we

* Extracts published on another page in this number.

resumed our labor, and reached the top of the mountain about two o'clock. On the south-western slope we found the remains of an old town, once occupied by the *Gerabo*—a tribe still inhabiting the country below the mountain in that direction. On the very apex of the mountain, we saw distinctly the earthen floors of the houses of another town, built by the *Kaboes*, now dwelling to the east of the Cavalla. The area here, almost level, is about ten yards wide and twenty to thirty long, while the mountain slopes off gradually towards the north-east and south-west. The view from this point—said to extend to the sea, at least seventy miles distant—must be exceedingly fine. But owing to the continued rain, and the luxuriant growth covering and encircling us, we could only see a few rods off in any direction. Having walked over and explored the top of the mountain, we commenced the search for the spring of water said to exist there. It was some time before the guides were successful. At length, however, in a gorge perhaps two hundred feet from the top of the mountain, they called to me to follow, and on doing so I found a copious stream—though now the driest season—coming down from the rocks above. Having drunk freely of it, I filled a bottle, which, with a cane cut on the top of the mountain, I brought home. We now commenced, or rather continued, our descent, which occupied at least an hour. This, more than the ascent, enabled me to realize the elevation which we had attained. Our path—for here we found one, and the same travelled formerly by the dwellers upon this mountain—led us gradually down the slope of the mountain as it falls off towards the river. We reached the plain not far from the town of *Kre* from which we had taken our departure. It was about five o'clock P. M., when, drenched with rain, and thoroughly exhausted by seven hours continuous walking and climbing and plunging, I reached the town and house of our friend Damo of Barewurebo. But wonderful are the restorative powers of a hot, smoking native hut, and of the hot water ever furnished by the African *Kai-de* (mother of the house) to weary travellers. Strange to say, though I left Nitie Lu with such a pain in the back that I could scarcely walk, after the day of exploration, and a night of repose in a hot, smoky hut, eight feet in diameter and four feet high, I rose, feeling scarcely a symptom of fatigue!

You would be interested in a journal of labor on the two following days, given to preaching in eight towns; and especially with some account of *Tebo*, next to *Webo* the most populous tribe on the river—so anxious for a teacher, I have determined, in faith and hope, to send them one. But I have only time now to give my impressions, in reference to the best location for our proposed interior health-station.

If the point of greatest elevation is the desideratum, then the top of Mount Gero is the proper place. And there is here space sufficient for dwelling and other houses, and on the declivities of the hill for the purposes of cultivation. Most remarkably too, there is here a supply—unfail-

ing—of excellent water. The descent towards the river is sufficiently gradual to make a good road practicable at a small expense; while the town of *Kre*, or better, another soon to be built near by and immediately on the river, would furnish a most convenient depot for the Station. The mountain furnishes an abundant supply of the best timber. But if it should be thought that the area on the top of this mountain is not large enough for our purposes, or that access to it is too difficult, let those interested be assured, that hills and mountains of all sizes, shapes and elevation are spread all abroad through this most beautiful region of the earth. Would that God might put it into the hearts of some chosen soldiers to come forth and to set up the Standard of the Cross here!

Brother Hoffman, just about to start on a Missionary tour up the river, will of course write to you.

Yours in Christ,

JNO. PAYNE.

JOURNALS OF MISSIONARIES.

THE November and December number, having been devoted exclusively to proceedings of the Board of Missions and Reports, has left us with an accumulation of Missionary Journals, for which we can now find room only in part. We proceed, therefore, to give extracts to such extent as our space will allow.

EXTRACTS FROM JOURNAL OF E. W. SYLE.

ANNOUNCING BEFOREHAND SUBJECT OF SERMON.

I have resolved to try the plan of giving public notice every Saturday of the subject of my discourse for the Sunday afternoon. So far, the effect seems to have been to secure the regular attendance of a better-educated class of hearers. I am following a chronological course of topics, from the Creation downwards, having my text written out boldly on a scroll, and hung up on one of the pillars, nearest the pulpit. To-day my subject was the Deluge, a traditional vestige of which commences the earliest historical book among the universally-studied Chinese Classics.

VISITING JUNKS.

In company with Mr. Liggins, visited about a dozen large junks, from *Tcien-tsing*, which is the seaport of Peking. The sailors manifested so

much eagerness for our books, that we were quite unable to satisfy all who came crowding round us. This is a department of effort which, if we had more available force of the colporteur order, might be worked with great effect, and to ten times the amount we now find practicable. Oh, for more laborers!

READING WITH NATIVE CHINESE DEACON.

One of the most interesting of my present occupations, is the reading which I pursue with our native Deacon, *Tong Chu-kiung*, for about an hour, on every other day in the week. Our present text-book is Horne's Introduction—part of which was appointed by the Bishop, before he left us, as a study for *Chu-kiung* to pursue, with a view to receiving Priest's orders.

The whole cast of an oriental's mind, and his manner of thought, are so unlike what we of the West are familiar with, that our standard text-books, tracts, treatises, sermons, &c., are found highly unsuitable in their form, and manner of discussion. At least one-half of what fills our ordinary Commentaries, is useless to a Chinese: he has known, from his childhood, what the Commentator is at so much pains to make clear to him. On the other hand, his logical faculty is so little exercised, that one needs, in teaching, to return, again and again, to the first principles of reasoning. It is appalling to think of the amount of book-making which needs to be done for the true enlightenment of this people.

AN UNEXPECTED EXHORTATION.

After the baptism of an intelligent woman to-day at the Church, we were all somewhat surprised, and a good deal interested, by hearing her male sponsor, at the conclusion of the service, volunteer a brief but animated and pointed exhortation to the newly baptized, urging her to forget what was behind, and press forward to the things that were before. There is a freshness and reality about "the great transaction," as witnessed here, which is seldom apparent in lands where all around is Christian—Christian that is, in some sense, though it be but a very low one. Here, however, in heathendom, the lines stand out boldly—"Jehovah, our God: Chemosh, *your God*."

MONTHLY REUNION.

The evening of this day was made signal by the gathering together, in Miss Fay's Rooms, of as many of the "graduated" youths who had left our Boys' school as could be conveniently assembled; and an exceedingly interesting gathering it was. It is hardly within my province to speak of the object of these reunions, which I believe it is Miss F.'s design to hold

once a month ; yet I cannot refrain from saying that, judging from this specimen, they promise to be very useful in the way of retaining and increasing the influence which it must be supposed our teachings have given us over the minds of those who have been for many years under our care and instruction.

It happened very opportunely that the ship "Charlotte Jane" arrived yesterday from England, and brought back one of our oldest scholars (now a youth of twenty-four), who has filled a government situation in Jamaica for about two years, and more recently has visited England and France, having made good use of his opportunities,* and brought back with him views and observations such as would be creditable to any young traveller of any nation.

It may supposed that his return has made quite a sensation among his former companions ; and that our evening was not a little enlivened by the recital of his adventures.

SOMETHING NEW.

Visiting one of the Missionary day-schools this morning, I found there some children's books recently prepared and printed by the Chinese themselves, who have, it would seem, been stirred up to emulation, and are now giving away their Confucian Primers to all the teachers and scholars throughout the city who are willing to receive and use them. Oh ! for more such tokens that our efforts are making a stir in the minds of these stagnant-souled people.

DEMAND FOR BOOKS.

Day after day crowds of *Shangtung* men come to the Church and ask for books. Our distribution to them, both of Scriptures and Tracts, has been large.

PLEASANT ARRANGEMENT.

At a meeting of the Committee of our Mission, held this evening, it was resolved that hereafter we would assemble regularly on the second and fourth Tuesdays of each month, thus establishing a correspondence in time between our meetings and those of the Foreign Committee in New-York, and leading our minds to thoughts of mutual prayer for all engaged in the one common work.

* That he impressed people favorably in England may be inferred from the fact that he is in correspondence with the Secretary of the Board of Trade ; and that he was invited to deliver a lecture before the Young Men's Christian Association, in the Salisbury Square Rooms, London.

EXTRACTS FROM JOURNAL OF REV. R. NELSON.

TO-DAY went to "*Kin-te-Yuen's*" (a silk merchant here), and saw there the mourning arrangement for his wife, who died about a month ago. He being a man of wealth, and this his *great* wife, custom required of him a very costly style of mourning. The body is still there in the coffin, and will remain in that room probably for some time, until a good opportunity offers for taking it to "*Kin-te-Yuen's* native region, to be deposited in the family tomb. Before putting the body into the coffin, it was dressed in the most variegated style, with very rich and costly garments. And the likeness of the deceased, thus arrayed, was painted, and now hangs upon a tapestry which falls from the ceiling, immediately in front of the coffin. The coffin had long been on hand for *Kin-te-Yuen's* mother; but his wife dying first, it was appropriated to her. It was lacquered inside and out; but the outer has worn off from long standing, and is to be done over again. The walls of the room are inscribed with sentences, commemorating the virtues of the deceased, as "*Moo. E. trok-suk*"—"The mother's righteousness was of an abundant sort," &c. Before the picture were lighted candles, a pot of incense, (or what is more commonly known as jossstick, joss or *Djoss* being the Portuguese *Diosgod*, applied to the Chinese idols; their temples, too, are often called joss-houses, by foreigners,) and a plenty of seisee paper, in imitation of silver blocks, which is supposed, on being burned, to become solid treasure for the use of the dead. During the last hours of this poor woman, a set of Taouist Priests, richly habited, were performing their senseless mummeries around her, and thus she died, after having for years been living in this foreign Christian settlement. The husband, on his person, wears no mourning for the wife, nor the father for the son, nor any one in an upper grade of relationship for any in a lower; but in this instance, the wife was considered so far superior to any of her sex, her husband put on a light mourning; one of the small wives, who was going about the room, was dressed in the usual white skirt, and white shoes of mourning.

A very good gathering at the Church this afternoon.

DAY SCHOOL.

At length succeeded in re-opening my day-school, in the place where it formerly was. It had been scattered since the Chinese new-year, for the want of a suitable house; but the former landlord having agreed to allow this house to be repaired out of the rent, I had it put in order again for a school-room and a chapel. Some of the boys of the former school-house not returned; but the number has been made up in full. Heard two of the boys repeat a lesson from Genesis: one of them repeated the first two chapters and a half (some of which he had learned before the break-

ing up of the school), with the utmost facility. Of the remainder, some are learning the catechism, some in other elementary books, and some new ones just beginning to learn characters. The teacher is the same as last year, who, by means of his connection with this school, was led divinely, as I trust, to embrace the truth which was taught, has been baptized and confirmed, and is, I trust, a true disciple and teacher of the Gospel.

STRANGE PROCEEDINGS.

Going into the city, saw a man making a pilgrimage from the *Hoong Meaou* (Red Temple on the Race Course) to the "*Zung Wong Meaou*," the principal temple of the city, a distance of over a mile, and at every *three steps* kneeling down and knocking his head against a little stool he carried in his hand. The professed object, stated on a card on his back, being to protest his innocence to heaven and earth of a charge of stealing, which had been made against him; this practice is sometimes resorted to by way of exciting pity and getting money.

SAD SIGHT.

In the afternoon, walked into the city, accompanied by Capt. ———, of the ———, who seemed very much interested in the whole Missionary work. It is refreshing to meet a man in his vocation avowing such high-toned Christian sentiments; and not only professing to be a Christian, but showing an interest in the Christian work. In our walk, we met a poor beggar almost naked, shivering with cold, and whose motion was to drag herself along, as if paralysed below her hips, and examining closely, found she had no tongue, it having been cut out; this is sometimes done here by the authorities, when a person spreads a report calculated to bring trouble.

EXTRACTS FROM JOURNAL OF REV. C. C. HOFFMAN.

CAPE PALMAS, WEST AFRICA, *May and June, 1857.*

DELIGHTFUL VISIT.

Had a blessed visit to an aged disciple; neglected by his friends, forgotten by the world, Jesus is all in all to him; and his soul is ravished with His love, and he waits, praying, "Lord Jesus, come quickly." Preached this evening.

Had the President of the Republic to dine at the Asylum. After dinner we were taken in the Lark's boat across the river, to our native station

The boys met the President, on his landing, and made him their salutations : they followed in procession, singing a Grebo hymn. The President, landing, rested at Mr. Harris's, walked over the grounds, and expressed much satisfaction, and deep interest in the Station. He commended the taste and industry of Mr. Harris, and his scholars.

BAPTISM OF A YOUNG NATIVE.

Read service at St. Mark's, and made an exhortation. In the afternoon crossed to the station, where I had a baptism ; a most interesting young man, long convinced of the truth, now steadfastly purposed to lead a new life. The school-house was crowded, most of the head men were present. The youth's name is Deá ; he was baptized Hugh Roy Scott ; Mrs. E. M. Thomson and Mr. J. T. Gibson, were his sponsors. Having made an address before the baptism, the Rev. Mr. Gibson spoke after it, and Mr. Harris made some closing remarks. Returned to the Asylum, and preached at night.

ANOTHER INQUIRER.

A friend of Deá, named Ma, who was present at his baptism, came early this morning, to say he, too, wished to join God's people, and follow his friend's example. Christian truth is not new to him. He was one of the twelve prisoners, whom I occasionally visited during the war. God's goodness deeply affected his heart, especially His goodness in sparing his life, and delivering him from prison. He has since determined to follow the truth. I had a satisfactory conversation with him, and encouraged his being baptized.

Made a number of visits, particularly to those who are serious, and those who are candidates for Confirmation, which, Providence permitting, will again be administered this month. Preached at night at the Asylum.

HE DESIRES BAPTISM.

Crossed to Hoffman Station, to see Ma, (the young man alluded to above) and Deá. While I went to the native town to see Ma, I sent to the beach town for Deá. Ma was fully determined to be baptized ; he knows the truth as it is in Jesus ; he feels his sins, he trusts in Christ ; desires to lead a new life, and be baptized. He speaks with confidence, and yet with humility. In him is as much as I could look for previous to baptism. Oh, blessed Spirit ! what a mighty teacher thou art ! I arranged about his baptism—his name, (Manton Eastburn,) and his sponsors. He took me to see his wife, a pleasant young woman, whom I exhorted to fear God.

Returned to Mr. Harris's, where I met Deá ; we sat on a log in the garden and talked ; he has a heathen wife, who gives him trouble ; but his soul enjoys sweet peace ; and he yields himself so sweetly (against nature) to the will of God. Returned in time for our refreshing evening prayers with the children at the Asylum.

CROWDED CONGREGATION.

Preached in St. Mark's this morning; a very crowded congregation; fifty-seven came to communion, including about fifteen natives; our Church is too small.

A crowded Sunday School, to whom I made a Missionary talk; the children brought one dollar and forty cents for Missions; I examined them in the Catechism. It was now fifteen minutes of four o'clock; I crossed to the native station, taking a few of the older scholars and one or two of the parishioners. The natives filled the school-house; Ma, the candidate for baptism, was present. The native boys chanted the 150th Psalm, and I followed immediately with an address on the subject of baptism; afterwards the candidate stood before me with his three native Christian witnesses, Mrs. N. S. Harris, Horace Stringfellow, and Samuel W. Seton. I called him Manton Eastburn; a few young men present seemed to be deeply interested in the service. May God touch their hearts also! Returned to the Asylum for tea, and immediately afterwards walked to St. Mark's, with the scholars following, and made an address at our usual monthly Missionary meeting; it was well attended; the collection was one dollar and eighty-five cents.

STILL ANOTHER INQUIRER.

This morning Deá (H. R. Scott) came to see me and said another young man was interested, and was considering the matter of baptism; he also was one of the prisoners. Deá said he told him, "do not postpone this matter as I did; but, if you believe, come at once."

BAPTISM OF A NATIVE SCHOOL-BOY.

In the morning, before breakfast, had the pleasure of baptizing a school-boy—Benjamin Akerly—whose change of life and character give good evidence of a renewed heart. He was baptized in the Church, a few of the natives from town being present. His sponsors were Mr. Toomey (the superintendent), G. M. Randall, and Mrs. Savage.

We returned to the Cape in the afternoon; brought a chest full of *gree-grees*, which I shall send to the committee for distribution, being useful to those who would teach children of the sin and blindness of the heathen.

Found all well at the Asylum; had a meeting in the evening, of eight of the little children, for conversation and prayer.

Business occupied some time this morning; afternoon rainy, but crossed to the native towns to visit the people. Saw both the young men whom I recently baptized—Scott and Eastburn; they are strong and cheerful in

the Lord. The companion of one of them, who has been thoughtful and an attentive listener to the truth for a year or two, told me he desired baptism ; he repented of sin ; he believed in Jesus as his Saviour ; he desired to walk in God's ways. Oh ! the grace of God ! How it has changed this once scornful youth, to the sincere and serious follower of the Lamb !

Having made a number of visits among the natives, and being most warmly received, Harris and Scott put me across the river in a canoe, and I returned to have our happy evening prayers at the Asylum with the children.

SUNDAY LABORS.

Morning prayers with children as usual ; explained the Collect, Epistle, and Gospel for the day. At quarter-past nine o'clock I crossed to Hoffman Station ; preached to the natives ; among them were Scott and Eastburn, Eastburn's wife, and the young man referred to yesterday—"Yabbe ;" recrossed the river with the scholars in time to preach at St. Mark's ; took dinner at the house of the sexton in order to go to Mt. Vaughan ; caught in the rain and stopped at a parishioner's house for half an hour ; reached the Chapel in time for Sunday School ; about fifty present ; heard the classes and addressed the School ; it is in very successful operation. They take up a monthly Missionary collection, and some of the children *plant and sell potatoes in order to contribute*. I presented them (much to their joy) with a library, sent recently in a box from the *Church of the Advent*, Philadelphia. Took tea at Mr. Mason's, a vestryman, who is much interested in the School ; and preached in the Chapel at night. As I was going in, the sexton said to me : "*The drivers are in the Church !*" And so I found it ; they were spread over two sides of the Chapel, but happily kept mostly on the walls during service, which I was obliged to shorten on account of them. The house was full of people ; some were a little restless and obliged to move their seats as the drivers advanced ; but, as they move with great order, part of the room was undisturbed by them. Reached home at ten o'clock—John G. Proud, a native Christian, kindly bringing me a lantern from the Cape, the more acceptable as the leopards have been troublesome for some weeks past.

EXTRACTS FROM JOURNAL OF REV. J. RAMBO.

BASSA COVE, *West Africa.*

Left home before mid-day for Upper Buchanan ; about one o'clock, P. M. embarked in a poor cange (no good one to be had), and ascended the St.

John's river *eight* miles, to the house of Rev. Mr. V——, a native Missionary. I was very hospitably entertained by him and his Christian wife, and spent the night with them at their pleasant home, on a most beautiful hill rising abruptly from the river some forty feet; spent a profitable evening, and received much information from Mr. V., about the numerous villages I expect to visit for the first time.

Left Mr. V.'s next morning by eight o'clock, and walked in a southeast direction, along winding, shady, and generally rough and hemmed-in paths, passing a village every two or three miles. These being generally deserted, or nearly so, I did not attempt to preach till we reached a small village just at the Falls of the St. John's, which is perhaps four or five miles from Mr. V.'s. This village was Kwagai's—a brother of Mr. V. the Missionary. We found some three or four women, two men, and some children in town, and I preached to these, who were, as the Bassas generally are, quiet and attentive. The head man is very ill of consumption; I think he cannot live many weeks, if he does days; I found, on conversation with him, he knows who *only* can save him, for his brother had taught him the doctrines of Christ. He professed to love and believe in Jesus, and said he thought He had forgiven his sins, and would take him to heaven when he died. I conversed with him some time, and prayed with him. He seemed refreshed, and I hope we may meet again in heaven.

I visited the Falls or rapids near at hand. The river is about half a mile wide here, and is precipitated over continuous beds of rock, for the distance of about one hundred and fifty or two hundred yards. The fall in that distance is perhaps fifteen to twenty-five feet. There is nothing striking or grand in its appearance now, the water is so low; but in the rains I think it must be somewhat so. The present appearance, with the windings of the river above and below, and the deep verdure of the overhanging trees and vines, certainly make up a very interesting picture:

“Every prospect pleases,
And only man is vile.”

Leaving the Falls, we proceeded a few miles further in a south-east direction. Preached as I passed through, to some ten or twelve persons, in a small village on a hill. Again, I stopped to preach to some five or six natives, who were cutting down trees, making ready their rice farms.

Soon after leaving these men, we reached King Bob's town, which was the most distant point we reached—it must have been about 16 miles from Buchanan. We found only one person in town, and left immediately, taking nearly a westerly course, towards a town belonging to Flo, a prominent chief. On our way, we halted (about 12, M.) under a shade, beside a brook of cool, pure water, and took a lunch, which, this famishing season, I always take with me in a liberal share.

By 1 o'clock, we reached a large town (large for the Bassas) and preached to some ten or twelve persons, in the chief's house. This hut was about 15 feet square, and had a hard clay floor, with good wide berths all around, two and a half feet high, on which to sit or sleep. Nearly all the people were on their farms, cutting, or burning brush, or planting rice. This, indeed, is the case everywhere, and I did not succeed, on this account, in getting large congregations.

Leaving this town about two o'clock, we arrived in half an hour after at Flo's, where I concluded to spend the afternoon and night. The town was small, having only 12 or 15 houses in it, and none very comfortable. Not a soul was in town. A son of the chief was my baggage bearer; he went out to the neighbouring farm, and soon after Flo made his appearance. He welcomed me; was kind and pleasant, but had nothing to cook for me. But having all needed provisions, I had a dinner prepared by one of my boys, and had some time to rest before the people came home in the evening.

I preached, at 7 o'clock, to about thirty persons, who were usually attentive. After preaching nearly half an hour, and closing with prayer, all kept their seats, and asked numerous questions about the subject discussed in my sermon, and showed a more inquisitive spirit than the Bassas generally do. Half an hour was spent in conversing with the adults, all of whom seemed to be interested in the conversation, and several took part in it.

I had one of the best huts in the village assigned me and my interpreter. I walked about 14 miles to-day, over a very rough and rugged country; I was tired, and slept as well as could be expected on the hard floor of the berth of plaited bamboo. The hut was about 8 feet by 10, and far from being clean.

There is so great a want of food, that palm nuts and palm cabbage seem to be nearly all the people can get to eat. There is neither rice nor casadas, nor anything of the kind, to be found in all the country. The people get accustomed to eating just such food as named above, and seem cheerful and happy as ever. The people could raise abundance to subsist on, even when the rice crop failed, (as last year,) if they were to work industriously all through *six* months of rains, four hours a day.

The prospect for a full rice crop next harvest (in July), is very good. Farms are generally burnt and sowed, and the most advanced rice is in head. There is more rice sowed than usual this year, and if the crops are good, it is to be hoped that the coming season will be as much noted for its abundance as the last was for its want.

After a good night's rest, (in spite of depredators), I arose refreshed. Preached at 6 o'clock to 15 persons in the same village. Taking a light breakfast, started about 7 o'clock, homeward, preaching as I came, in four towns, to from 6 to 10 persons. During the first two hours of our walk, I

was completely drenched with the dew, as I walked through high grass, or overhanging bushes. My clothes dried as I walked, and I did not, at the time, feel much inconvenience from my exposure.

Reached Peter Harris' Town, five miles from Buchanan, by 11 o'clock. Preached to some 8 or 10 persons, and had a pleasant conversation with the King. He seems much gratified that our St. Andrew's Missionary Society, which was founded last February, has made a station of his town, and has already commenced sending Mr. H. weekly, as Missionary teacher and catechist, to teach his people not only how to read, but also how to get to heaven. May his labors be abundantly blessed of God.

Procuring one of Peter's canoes, my boys rowed me to Buchanan in less than two hours; and soon after 2 o'clock, P. M., I reached my home, feeling very well, having traveled about 13 miles to-day. The Lord be praised that my health continues pretty good, and that I can gather, in all my travels, at least a *few* willing souls to listen to the precious teachings of the everlasting Gospel. During the three days, I have traveled about 38 miles, and preached ten times, to some 130 persons in the aggregate, including men, women and children.

EXTRACTS FROM RECENT LETTERS.

Extract from a recent Letter of Rev. R. Nelson, Shanghai, China.

"IN our Missionary work there are some things of interest just now. Vun Yur, one of the school-boys, and Chai's mother-in-law, have both been baptized. The little congregation, consisting of the Mission, our boys, the teachers, Dr. Wood, Mr. Knapp, the Vice-Consul, and some of our Presbyterian neighbors, occupied the space between the candidates, who were in the long passage at the school-house, and there on their sick-beds they were baptized, and oh, that their names may have been registered above! The respective ages of the two, the very low health of both, and other circumstances, made the whole scene one of no little interest. The child made his vows in a clear, full tone, which seemed in strong contrast with his pale and feeble looks; the old woman had her own daughter for a sponsor—did you ever know such another case?—and, though she did not answer her self, there was a great deal of earnestness in her manner of assent, and she muttered out, "though I am unable to repeat the words, in my heart I understand them."

Extract from a Letter of Rev. J. Liggins, dated Shanghai, Oct. 1, 1857.

"I rejoice in being able to state that no less than five baptisms have taken place since I last wrote—two by Mr. Nelson, on Friday, September

11th, and three by Mr. Williams, on Sunday, September 20th. Of the two baptized by Mr. Nelson, one was Vun Yur, the boy of whom I wrote in my last; the other was Chai's mother-in-law. Both were dangerously ill at the time of baptism, and the latter has since died. I witnessed her peaceful departure to the presence of that Saviour whom, though not having seen, she had learned to love. She confidently committed her all into His hands, and a few hours before her death she said several times, 'All is well! all is well!' Vun Yur has continued to improve in health since his baptism, and we earnestly hope and pray that, if it shall please God to preserve his life, he may be an earnest-minded Christian, and day by day grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Of the three baptized by Mr. Williams, one was a middle-aged woman, and the other two were middle-aged men, both blind.

"This afternoon, Brother Williams and I will start on our Missionary tour. We are looking forward to going as far West as the city of Ta Ping, where, a short time ago, a great desire was manifested for, and considerable interest taken in, the reading of the books of Scripture. We take along with us three thousand books for distribution, mostly books of Scripture."

Extract from a recent Letter of Rev. C. C. Hoffman, Cavalla, West Africa.

"We had a most blessed and soul-stirring Missionary meeting here last night. Reports were received from our Catechists and Teachers—Missionaries and Evangelists. Some spoke in Grebo, some in English. It was near midnight when we broke up, and our spirit had carried us, as Paul of old, nigh to the break of day. *We go onward* by the grace of our Lord, and His kingdom advances—'the little one becomes a thousand,' 'the stone a great mountain.' If you don't send us men, *hold us up by your prayers*, for, as was earnestly and beautifully said last night, in Grebo, by our young Missionary from the Falls of Cavalla, 'I feel myself to be nothing. I am weak, but God's grace can make me strong. I am ignorant, but the Lord giveth wisdom. I have no power to fight the Lord's battle, but His arm is mighty.'

"Ah! the youth spoke the truth, and we rejoice in his and our weakness, because our weakness is our strength—God shall work, and who shall let it?"

Extract from a Letter from T. C. Brownell, Native Teacher and Candidate for Orders, addressed to Bishop Payne, dated Nitie Lu (new Station, sixty miles up the Cavalla River), Sept. 13th, 1857.

"We have been well since you left, and also hope that these few lines will find you and the family tolerably well.

“We are now on our station with four boarding scholars. As God has made me His servant and messenger in this region, three things impress my heart : one is, to go forward in studying to understand this doctrine more and more ; another is, to strive to save souls every day, that is, not to lose a day without trying to talk to some person in behalf of his soul ; and at the close of the day I call myself to an account, whether I have done something which is agreeable to my duty which God has given me to do ; and, lastly, I always think about myself, about my sinfulness, and about God’s mercy, who has made me His servant.”

GENERAL SUMMARY OF RECENT MISSION- ARY INTELLIGENCE.

INDIA.

English papers are filled to overflowing with details of the late startling events in India, and it is surprising to find how largely their religious element enters into all that is said. In the public meetings which have been held throughout the kingdom, we find not only evidence of the deep sympathy which exists for those who have been sufferers through this mutiny, and also of the munificent liberality with which all classes in the mother country are coming forward to relieve such suffering, so far as money can do it ; but we find more than this, namely : a most striking manifestation of religious feeling, a feeling which prompts ingenuous acknowledgement of shortcomings as a people “ put in trust of the Gospel : ” which treats without any mercy the absurd charge made at first, that these troubles had resulted from improper efforts to diffuse Christianity ; and which indicates a deeply seated, resolute, and almost unanimous purpose in the nation at large to sever itself altogether from all connection with native idolatry, and to give its energies, in real earnest, to the extension of the Gospel in India.

Several of the English Bishops have taken a prominent part in these public demonstrations ; among whom the Bishop of Oxford has been one of the most fervent and stirring ; and the *Times*, which both leads and reflects public opinion in England, has sustained them most fully, in their vindication of missionaries, and in their loud call on the nation to rise out of the supineness with which they have heretofore treated their responsibilities to the millions in India.

The folly of Lord Ellenborough’s attack on the Governor General of India, Lord Canning, in ascribing the revolt to the belief that the latter had been a patron and supporter of Missionary Societies, has been most conclusively

shown. It is seen now, not only that Lord Canning is entirely innocent of the least expression of interest in such Societies, but that no evidence has yet appeared of any exasperation of the native mind against missionaries *as such*. True, in several instances they were involved in the fanatical outbreaks which took place; but it was because they were regarded as Europeans, and not from any hostility to the work in which they were engaged. Those missionaries who suffered were living in immediate connection with European communities and military posts, while the many scattered about in the rural districts were entirely unmolested.

In looking over the columns of foreign journals, we find some singular statements bearing on this point; one of them is, that when all the influence of the public officers at Benares could not procure supplies for the troops from the country around, a Christian missionary undertook the task and was entirely successful. And another is certainly curious: "at a meeting of the Indian Association, a *heathen* of high position, bore this remarkable testimony: 'However we may differ with the Christian missionaries in religion, I speak the minds generally of the people, when I say that as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem.'"

We find in the *European Times*, of 21 November, the following list of missionaries killed in India, viz: "The Rev. W. H. Haycock and Rev. H. Cockey, of the Propagation Society at Cawnpore, with the wives of both: Rev. Messrs. Freeman, Campbell, Johnson, and MacMullen, of the American Presbyterian Society, at Futtyghur, and their wives, and also two children of Mr. Campbell. Rev T. Mackay, of the Baptist Mission at Delhi: Rev. Messrs. Hubbard and Sandys, of the Propagation Society, at the same place. Rev. R. Hunter and Mrs. H., of the Scotch Kirk, at Sealcote. Rev. J. MacCullum, of Additional Clergy Society, at Shajehanpore; and also the widow and daughters of the late Rev. Mr. Thompson, at Delhi." The value of the Mission property destroyed, is estimated at \$350,000! Of this heavy loss, by far the greater part falls upon the English Church Missionary Society, and the American Presbyterian Missionary Society—the former taking about \$150,000, and the latter, according to this estimate, about \$130,000.

A faint hope is indulged, that some of the above-named missionaries may have escaped, because their names are not found in the published list of those murdered at Futtyghur and Cawnpore; while all others who fell, civic and military officers, and even native residents, are particularly mentioned. May it indeed prove so.

It is not difficult to see, even now, how all this terrible affair will be overruled for good. Not only may we look for a complete reform in the civil government of India, but the religious mind of England is engaged with an intensity never yet known there, in the great matter of extending

the Gospel to that distant, yet mighty dependency. One of the speeches of the Bishop of Oxford, already referred to, reflects the workings of that religious mind. In the course of it, after holding up religious England's deficiencies, with an eloquence perfectly scathing, and which may remind us of some of the glorious outbursts of his noble old father : after introducing some of the most striking cases in which English authorities have done honor to idolatry, and repressed the growth of Christianity, with the emphatic inquiry : "What do you think of such things as these?" after bringing his burning appeal to a conclusion like this: "This is the cause of England's disasters, that England has been false to England's faith, and timid of avowing England's God." After all this, he presses with great earnestness an exhortation to which every Christian heart in England must respond.

We add, also, some passages from a speech of Lord Shaftesbury, at one of these public meetings. He says : "There has not been in the whole history of Great Britain a crisis more important or more pregnant with future events of the highest order, to the *interests of mankind at large*, if duly received and duly managed, than that which has occurred in India within the last few months of the current year. If we could sever the unutterable atrocities that have occurred from the event itself, I do not hesitate to say that I myself should rejoice that that fatal mutiny took place, because, if rightly managed, it will bring with it the most manifest results, not only to this empire, but to the *great interests of the people of every other part of the habitable globe.*"

And then, after showing from the character of these atrocities, what heathenism is, even in the educated and the cultivated, and what the influence of a religion whose character is to "deify every passion, every propensity, every moral sin, and every physical abomination," he holds up the view which must henceforth shape the British policy, closing with the exhortation, "Let us feel our responsibility to the great work now before us, each man doing what he can to carry it forward to its full development."

Indeed, we see throughout the English papers, secular and religious, the working of an honest, ingenuous, religious mind, thoroughly awakened to a sense of its neglects, and meeting at every point the Apostle's glowing description of just that frame which becomes the occasion, "Behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea what indignation, yea, what fear, yea, what zeal, yea, what revenge! In all things ye have approved yourselves clear in this matter."

It was recently our great pleasure to witness the operation of religious earnestness in English homes and parishes ; and we have great hopes, when we see the same feeling aroused so thoroughly in relation to obligations abroad. We hail this not only as the dawning of a new era in the

history of English Missions in India, but as the awakening of the whole British nation to the *great general principles of missionary obligation*.

NEW DIOCESES.

Three new dioceses are to be created in New Zealand, viz : Wellington, Nelson, and Tauranga ; the latter to be exclusively a Maori diocese, of which Archdeacon Williams will probably be the first bishop.

A new bishop for Sierra Leone, the Rev. John Bowen, was consecrated on the 21 September, at the chapel of Lambeth Palace.

The recent events in India will lead to immediate steps to enlarge the Episcopacy in that Empire: a matter which the venerable Metropolitan of India, Bishop Daniel Wilson, has been urging for years. The first additions will probably be the subdivision of the Sees of Calcutta and Madras, with additional Bishops in the Punjaub, the north-western provinces, and in Finnevelly. A meeting was held in London on the 20th November, at which the Archbishop of Canterbury presided, when the subject was urged, in connection with the general interests of Missions in India. The Bishop of London and the Bishop of Oxford were speakers. The address of the latter is the third of that Prelate that we have read in relation to this matter. All are marked by the eloquence for which he is so celebrated.

A Christian Church is about to be established at Cairo, under the auspices of the English Propagation Society.

The Rajah of Sarawak, Sir James Brooke, is on his way to England again; it is expected that while there he will procure means and men to strengthen the Mission under Bishop McDougal, rendered so necessary by the outbreak and injuries of the Dyaks in February last.

DR. LIVINGSTONE'S TRAVELS IN AFRICA.

The Messrs. Harper of New-York, have just published *Dr. Livingstone's Travels in Africa*. From the glimpses we have had of this volume, through notices of the press and extracts from the pages themselves in English papers, we are led to believe that this will prove one of the most interesting books of the day for family reading; and that it will serve to stimulate alike the enterprises of commerce, and the labors of Missionary Societies. It opens with a glance at the condition of the writer's forefathers—which perhaps we read with more pleasure because it happens to chime with our individual hobby—then passes to a most charming auto-biographical sketch, in which he refers with great modesty to the period when his religious life may be said to have commenced; and then leads the reader into a most pleasant companionship with him, while he wanders for sixteen years through the wilds of Africa, never losing sight of his one great purpose, viz.: the advancement of the Gospel of Christ.

INTELLIGENCE.

VESSELS FOR AFRICA.—These are becoming more and more frequent. Letters and packages may be sent to the care of the Secretary and General Agent, 19 Bible House, New-York.

Since the sailing of the Brig Ocean Eagle, on 6th October, letters, &c., have been forwarded by the Ship M. C. Stevens, Schooner President Benson, and Brig George C. Ackerly. Another vessel will probably sail in the course of the present month.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee
acknowledges the receipt of the following
sums from Oct. 1st, to Dec. 15th, 1857.

Maine.

<i>Gardiner</i> —Christ, \$48 20; additional, \$5.....	53 20	
<i>Lewistown</i> —Trinity, ½.....	2 69	
<i>Portland</i> —St. Stephen's, for Af.....	20 00	
<i>St. Luke's</i>	10 18	86 07

New-Hampshire.

<i>Manchester</i> —St. Michael's, ½.....	8 00	
<i>Portsmouth</i> —St. John's, ½.....	16 70	24 70

Vermont.

<i>Burlington</i> —St. Paul's, ½.....	10 29	
<i>Guilford</i> —Christ, Miss C. Field.....	1 00	
<i>Windsor</i> —St. Paul's, ½.....	2 50	13 79

Massachusetts.

<i>Amesbury</i> —St. James', ½.....	3 25	
<i>Andover</i> —Christ, S. S., Sup. Francis Clark, Af.....	8 55	
<i>Boston</i> —Christ, \$5; do., S. S., \$5.....	10 00	
Church of the Advent.....	20 00	
St. Paul's.....	189 00	
St. Matthew's.....	10 00	
Trinity.....	100 00	
<i>Chelsea</i> —St. Luke's.....	4 31	
<i>Dorchester</i> —St. Mary's.....	22 00	
<i>Great Barrington</i> —St. James'.....	13 00	
Mrs. H. E. P., \$5; add', \$5.....	10 00	

<i>Hanover</i> —St. Andrew's.....	10 00	
<i>Lowell</i> —St. Ann's.....	18 50	
<i>Newton Corner</i> —Grace.....	18 00	
<i>Salem</i> —St. Peter's.....	55 32	
<i>Swansea</i> —Christ, S. S.....	1 00	
<i>Waltham</i> —Christ.....	14 00	
<i>Wilkinsonville</i> —St. John's.....	7 78	514 71

Rhode-Island.

<i>Newport</i> —Zion, Ladies' Miss. Soc., ½.....	25 00	
Do., S. S., ed. Wm. Coz- zins and M. Littleford, Af.....	10 00	
A Friend.....	2 00	
<i>Providence</i> —St. John's.....	141 25	
<i>Westerly</i> —Christ, ½.....	25 00	203 25

Connecticut.

<i>Brookfield</i> —St. Paul's.....	4 00	
<i>Fair Haven</i> —St. James'.....	10 00	
<i>Guilford</i> —Christ, ½.....	6 18	
<i>Huntington</i> —St. Paul's.....	5 00	
<i>New-Haven</i> —Trinity.....	25 00	
S. A. Thomas.....	1 00	
<i>Nichol's Farms</i> —Trinity.....	1 00	
<i>Salisbury</i> —St. John's.....	5 00	
<i>Stamford</i> —St. John's.....	30 00	
<i>Waterbury</i> —St. John's, ½.....	38 50	
<i>Watertown</i> —Christ, ½.....	20 00	
<i>Windsor</i> —St. Gabriel's, ½.....	5 00	158 68

New-York.

<i>Albany</i> —Holy Innocents, ½.....	12 50	
St. Peter's, ½.....	70 00	
<i>Bay Ridge, L. I.</i> —Christ, \$100; add'l, Af, \$2.....	102 00	

<i>Brooklyn</i> —St. Peter's, support	
Miss Brittan	63 51
Grace Mrs. Herdt, ed.	
Daniel Osgood, Af.	20 00
A lady, per Rev. Mr. Sanford	3 00
<i>Carmansville</i> —Church of the	
Intercession	24 25
<i>Delhi</i> —St. John's, $\frac{1}{2}$	7 00
Do., C. Marvine, Greece, \$5;	
Af., \$5.	10 00
<i>Fishkill Landing</i> —St. Anna's.	17 34
<i>Goshen</i> —St. James', $\frac{1}{2}$, \$12 31;	
add'l, \$13 14	25 45
<i>Huntington</i> —St. John's	16 50
<i>Maspeth, L. I.</i> —St. Saviour's.	3 50
<i>Monticello</i> —St. John's	4 00
<i>New-York</i> —St. Bartholomew's,	
$\frac{1}{2}$	200 00
St. Mark's, $\frac{1}{2}$, \$210; Chi.,	
\$25; Af., \$25	260 00
St. George's, interest on	
\$3,000, \$210; do., to W.A.	
Smith, \$50	260 00
Church of the Incarnation,	
\$63 22; add'l, \$2 50	65 72
Do. Member for St. James',	
Af.	1 00
St. Peter's, S. S., for	
Athens	25 00
Do., a scholar for St. James',	
Af.	1 00
St. Michael's	3 58
From F.	25 00
Miss M. Randall, Thank	
Offering	5 00
E. C. Jay, by J. F. De	
Peyster	20 00
$\frac{1}{2}$ Collections at Meeting of	
Board, viz.: Sermon be-	
fore the Board	45 62
Offertory	6 30
Missionary Meeting	38 08
Misses Rogers' Female In-	
stitute, for Orphan Asy-	
lum, Af.	22 86
New-York Col. Soc. for ed.	
in Af.	250 00
T. R. J.	5 00
<i>Red Hook</i> —St. Paul's	15 00
<i>Rensselaerville</i> —Trinity, $\frac{1}{2}$	2 50
<i>Rhinebeck</i> —Ch. of the Messiah,	
S. S., for St. James', Af.	8 00
<i>Richmond, S. I.</i> —St. Andrew's,	
S. S., support of David	
Moore, Af.	20 00
<i>Rockaway</i> —Trinity	6 00
<i>Sag Harbor</i> —Christ	1 39
<i>Seiavket, L. I.</i> —Caroline Ch.	3 44
<i>Sing Sing</i> —St. Paul's, for Af.	37 00
<i>Troy</i> —St. John's, $\frac{1}{2}$	30 00
<i>Walden</i> —St. Andrew's	2 00
<i>Walton</i> —Christ	2 50
<i>Westchester</i> —St. Peter's, $\frac{1}{2}$,	
erroneously credited to	
St. Paul's, in Oct., \$92 50	
<i>Yorkville</i> —Redeemer, \$15 18;	
do., S. S., \$5 82	21 00 1762 04

Western New-York.

<i>Angelica</i> —St. Paul's	24 00
<i>Auburn</i> —St. Peter's	9 00
<i>Aurora</i> —St. Paul's	2 60
<i>Avon</i> —Zion	2 50
<i>Bainbridge</i> —St. Peter's	3 00

<i>Batavia</i> —St. James', for Af. \$3,	
additional \$5 03	8 03
<i>Bath</i> —St. Thomas'	9 87
<i>Black Rock</i> —Grace	4 55
<i>Buffalo</i> —St. John's	16 50
" Trinity	32 37
" St. Paul's	35 25
" St. James'	8 00
<i>Catherine</i> —St. John's	4 15
<i>Corning</i> —Christ	5 50
<i>Dansville</i> —St. Peter's, $\frac{1}{2}$	2 00
<i>Payetteville</i> —Trinity, $\frac{1}{2}$	1 00
<i>Geneva</i> —Trinity, Af. \$39, addi-	
tional \$21 11	60 11
" In fulfillment of a Mother's	
last wish, $\frac{1}{2}$	30 00
<i>Greene</i> —Zion	5 50
<i>Guilford</i> —Christ	3 12
<i>Havana</i> —St. Paul's	3 25
<i>Homer</i> —Calvary, \$2 71, Rev.	
P. G. Rector, \$1 53	4 24
<i>Hornellsville</i> —Christ	4 17
<i>Hunt's Hollow</i> —St. Mark's	2 00
<i>Jordan</i> —Christ	2 21
<i>Le Roy</i> —St. Mark's	12 00
<i>Lyons</i> —Grace	9 05
<i>Mantius</i> —Christ	6 18
<i>McLean</i> —Zion	1 00
<i>Medina</i> —St. John's	3 00
<i>Moravia</i> —St. Matthew's	1 00
<i>New Hartford</i> —St. Stephen's	3 00
<i>Niagara Falls</i> —St. Peter's	3 50
" " De Vaux Col-	
lege, Af.	3 00
" " " Family of	3 00
<i>Owego</i> —St. Paul's	5 71
<i>Oswego</i> —Christ	33 18
" Church of the Evan-	
gelist	15 00
<i>Oxford</i> —St. Paul's	7 00
<i>Paris Hill</i> —St. Paul's	2 43
<i>Pierrepont Manor</i> —Zion	11 34
<i>Pittsford</i> —Christ	1 50
<i>Rochester</i> —Christ	6 80
" St. Luke's	53 33
" Trinity	8 50
<i>Rome</i> —Zion	10 75
<i>Sackett's Harbor</i> —Christ	1 50
<i>Sherburne</i> —Christ	2 41
<i>Syracuse</i> —St. Paul's	24 22
<i>Utica</i> —Grace	15 00
" Trinity	5 25
<i>Waterloo</i> —St. Paul's, Af. \$22 26,	
do P. E. Mission Schools	
\$3 51	25 77
<i>Watertown</i> —Trinity	9 70
<i>Waverly</i> —Grace, $\frac{1}{2}$, \$6; do S.	
S. \$4	10 00 577 04

New Jersey.

<i>Allentown</i> —Christ, $\frac{1}{2}$	10 00
<i>Elizabeth</i> —St. John's, Sunday	
School, Chi.	10 00
<i>Jersey City</i> —A Communicant	2 00
<i>Moorestown</i> —Trinity, $\frac{1}{2}$	6 00
<i>Newton</i> —Christ	5 50
<i>Princeton</i> —Trinity, \$122 20;	
add. \$21; add. \$18	161 20 194 70

Pennsylvania.

<i>Bloomsburgh</i> —St. Paul's	7 00
<i>Bristol</i> —St. James', S. S.	35 00
<i>Carbondale</i> —Trinity, \$10, addi-	
tional \$5	15 00

Chester—St. Paul's, \$27 60; do. S. S., ed. child in Shanghai, add'l to five provided for, \$8 00	35 60
Churchtown—Bangor Ch. S. S., Af.	5 00
Connellsville—Amount of sales in a drug store for a few Sundays, Af.	5 00
Doylestown—St. Paul's	10 06
Downington—St. James'	3 06
Dundaff—St. James'	3 25
Germantown—St. Luke's, a member, Af.	25 00
Harrisburg—St. Stephen's, $\frac{1}{2}$ " S. S. for St. James', Af.	15 00
Kingessing—St. James'	5 00
Lancaster—St. James'	20 00
St. John's Free Ch., $\frac{1}{2}$	50 00
Lower Dublin—All Saint's	13 75
Mantua—St. Andrew's	46 40
Marcus Hook—St. Martin's	3 33
Mauch Chunk—St. Mark's, S. S.	6 33
Minersville—St. Paul's, $\frac{1}{2}$	10 00
Oxford, Phil.—Trinity, $\frac{1}{2}$	3 50
Advent, Af., $\frac{1}{2}$	17 14
Philadelphia—Ch. of the Messiah	30 00
Grace, Af.	1 50
St. James', $\frac{1}{2}$	94 79
St. Luke's	49 50
Ch. of the Mediator	262 50
Cape Palmas, F. O. Asylum Soc., \$929 24, add \$1000, 1929 24	17 50
From "H. H." for Af., \$10; China, \$10	20 00
From R. J. F.	1 00
H. and W.	5 00
J. G.	2 50
"Mites"	1 31
Pittsburgh—Trinity	62 80
St. James'	20 50
St. Andrew's, Ladies' Sew. Soc., Chi.	50 00
Do., S. S., a Class of Girls, Ed. Soo Kiung	25 00
Do., S. S., China	11 00
Pottsville—Trinity, \$19 31; do. S. S. Bp. White's Class, \$2 50	21 81
Reading—From "H." for Mrs. Thomson, Af.	10 00
West Phila.—Ch. of the Saviour	11 61
Williamsport—Christ, $\frac{1}{2}$	6 06
Wilkes-Barre—St. Stephen's, $\frac{1}{2}$	26 00 2999 04

Delaware.

Claymont—Ascension	5 00
Lewis—St. Peter's	5 56
Wilmington—Trinity, Af.	20 00
St. Andrew's, $\frac{1}{2}$	15 50
St. James'	85 00
Miscellaneous—"C."	15 00 146 06

Maryland.

Baltimore—Grace	97 25
St. Peter's, $\frac{1}{2}$	33 03
C. J. H., $\frac{1}{2}$	2 50
Charles Co.—Prince Geo. Par.	7 00
Choctank Par.—For Af	9 90

Georgetown, D. C.—Christ, \$123 33, add \$12 50	135 83
Col. Thomas	10 00
A. C. R. Chi., \$20; Af., \$20	40 00
Kent Co.—Chester Par., $\frac{1}{2}$	5 00
Prince Geo. Co.—St. Paul's Par., $\frac{1}{2}$	6 00
Rock Creek, D. C.—Rock Creek Ch., $\frac{1}{2}$, \$12 50; do. S. S., $\frac{1}{2}$, \$9	21 50
Washington Co.—St. John's Par.	25 83
College of St. James', $\frac{1}{2}$	25 00
Washington, D. C.—Trinity, Mrs. R. S. C., ed. Rich. S. Cox, Af.	25 00
Ascension, \$30, add \$5	35 00
Mrs. Duval, Af.	1 00 479 84

Virginia.

Accomac Co.—St. James'	13 50
Alexandria—Grace, \$13 50, add. \$1	14 50
Amherst Co.—Ascension, $\frac{1}{2}$	5 90
St. Luke's, $\frac{1}{2}$	2 07
St. Mark's, $\frac{1}{2}$	7 67
Clay-Mont.—R. J. W., \$15; B. W. H., \$5 for Mrs. Syle's School, Chi.	20 00
Charlottesville—N. H. M., Esq.	80 00
Dinwiddie Co., Bath Parish—Miss C. Cutler	5 00
Mrs. Wm. C. Powell	1 00
Mrs. Withers	1 00
Eastville—Geo. Kerr, $\frac{1}{2}$	5 00
Subscriber to E. Recorder	8 00
Essex Co., South Farnham Par.—\$30; add'l, \$10	40 00
Fairfax Co.—Theo. Sem., by Rev. Dr. Sparrow, from Miss	10 00
Fredericksburgh—St. George's	30 00
Hanover Co., St. Martin's Par., \$12 50, erroneously credited to St. Mark's, in Oct.	
Halifax Co., Antrim Par.—Af.	68 92
Leesburgh—Miss M. Harding, for Athens	2 50
Lexington, Latimer Par.	46 00
Lynchburgh—St. Paul's, $\frac{1}{2}$	51 84
Meherrin Par.—Christ, \$9 82; col'd congregation of do., Af., \$2 32	12 14
Middleburgh—Rev. O. A. Kinsolting	7 50
Millwood—Christ, $\frac{1}{2}$	15 56
Nelson Par.—Christ	30 00
Piedmont Par.—Trinity Miss. Soc.	25 00
Richmond—Monumental	117 38
Bishop Meade, $\frac{1}{2}$	25 00
St. James', \$20; additional, \$22	42 00
Do., S. S., \$27 50; do. col'd S. S., \$13 50, for St. James', Af.	41 00
St. Paul's	250 00
St. Andrew's Par.—Trinity, \$13; do., Servants, Af., \$1	14 00
Grace	1 80
Shepherdstown—C. T. Cutler, Af., \$15; Chi., \$10	25 00
Theo. Sem. of Va.—Theo. Sem. Miss. Soc.	50 44

<i>Warrenton</i> —St. James', Af. \$95; Mrs. Wallace, Chi., \$10.105 00			
<i>Wheeling</i> —St. Matthew's, \$31; add'l, \$10..... 41 00			
St. John's..... 10 00			
<i>Williamsburgh</i> —E. H. Noel... 2 00 1227 72			
North Carolina.			
<i>Raleigh</i> —Christ, \$57; do., sup. R. S. Mason, Af., \$20.... 77 02			
South Carolina.			
<i>Beaufort</i> —St. Helena's..... 101 25			
<i>Charleston</i> —Grace, \$23; add. \$110 12; add'l, \$10 50.... 143 62			
St. Paul's..... 16 78			
St. John's in the Wilder- ness, \$59 10; do. servants, \$5..... 64 10			
W. A. Pringle, Af..... 15 00			
St. Michael's, \$184; add'l, \$48..... 232 00			
St. Philip's, \$125 15; add'l, \$86 40; add'l for Africa, \$88 59..... 300 14			
Do., S. S., Infant Class, for St. James', Af..... 5 00			
Do., Sew. Soc..... 32 50			
Do., a member..... 5 00			
Do., do..... 50 00			
St. Peter's, \$209 69; add'l, Af., \$10..... 219 69			
Mrs. E. H..... 25 00			
<i>Cheraw</i> —St. David's..... 14 00			
"A friend to Missions,"..... 50 00			
<i>Pendleton</i> —St. Paul's..... 12 00 1286 08			
Georgia.			
<i>Augusta</i> —St. Paul's, ½..... 35 81			
<i>Savannah</i> —G. F. M. A., for ed. James Marion, Af., \$11; add'l, \$9..... 20 00			
From a few ladies..... 20 00			
"A Lady,"..... 30 00			
<i>Summerville</i> —Af. Sew. Soc., sup. Grace Elliot, Af.... 20 00 125 81			
Alabama.			
<i>Huntsville</i> —Church of the Na- tivity..... 25 00			
<i>Mobile</i> —St. Mary's..... 3 00			
Ch. of the Good Shepherd. 2 00 30 00			
Mississippi.			
<i>Holly Springs</i> —A. T., for O. Asylum, Af..... 19 00			
Louisiana.			
<i>Natchitoches</i> —Trinity..... 5 95			
<i>New-Orleans</i> —St. Peter's..... 11 95 17 90			
Ohio.			
<i>Cincinnati</i> —St. John's..... 64 00			
Christ, ½, \$66 80; Af., \$15..... 81 80			
Calvary..... 26 00			
<i>Cleveland</i> —St. John's, ½, \$7 11; do., S. S., Af., \$5 78..... 12 89			
<i>Delaware</i> —St. Peter's, ½, \$13 70, of which \$4 are for Af. 13 70			
<i>Elyria</i> —St. Andrew's..... 3 00			
<i>Gambier</i> —by Rev. E. C. Ben- son, Af..... 10 00			
<i>Ironton</i> —Christ, S. S..... 3 00			
<i>Mt. Vernon</i> —St. Paul's..... 10 00			
<i>Newark</i> —Trinity, ½..... 6 50			
<i>Norwalk</i> —St. Paul's, ½..... 10 50			
<i>Piqua</i> —St. James'..... 10 00			
<i>Sandusky</i> —Grace..... 10 00			
<i>Steubenville</i> —St. Paul's, ½..... 6 33			
<i>Toledo</i> —Trinity, ½..... 16 00			
<i>Warren</i> —Christ..... 2 50 286 22			
Illinois.			
<i>Rockport</i> —Mrs. Searle, Af.... 5 00			
<i>Waverly</i> —Christ..... 8 00			
<i>Wyoming</i> —by Rev. P. Chase.. 14 00 27 00			
Kentucky.			
<i>Frankfort</i> —Ascension, ½..... 23 00			
<i>Louisville</i> —St. Paul's, \$87 50, add. \$2 00..... 89 50			
<i>Lexington</i> —Christ, Catecheti- cal Class for the Clay Ash- land Ch., Af..... 25 44			
Young Ladies of Miss Jack- son's Sem., Sup. Ed. F. Berkley, Af..... 20 00 157 94			
Tennessee.			
<i>Bolivar</i> —St. James'..... 10 00			
<i>Nashville</i> —Christ..... 42 00 52 60			
Michigan.			
<i>Beloit</i> —St. Paul's..... 18 75			
<i>Detroit</i> —R. P. Baldwin, Esq., ½, 50 00 68 75			
Indiana.			
<i>Cornellsville</i> —Trinity..... 2 09			
Missouri.			
<i>St. Louis</i> —Christ, ½..... 50 00			
Wisconsin.			
<i>Lisbon</i> —St. Alban's..... 1 84			
<i>Milwaukee</i> —St. Paul's..... 32 75 34 59			
Iowa.			
<i>Dubuque</i> —St. John's, ½..... 13 00			
<i>Muscatine</i> —Trinity..... 15 00 28 00			
Miscellaneous.			
Mrs. C. L. Mumford..... 3 00			
Anonymous, to Missionaries' salaries..... 5 00			
" Mites for Missions..... 10 00			
" For F. Missions..... 5 00			
" For Af..... 5 00			
" From M. for Af..... 5 00			
" From F. N..... 2 50			
" From Little Nelly..... 50			
Miss E. G. Jones, ed. Sarah Ormsby, Chi..... 25 00			
<i>Paris (France)</i> —Mrs. Julia Roubel..... 3 85			
Atlantic Insurance Co., Int., &c. 9 04 73 99			
Total since Oct. 1st, 1857.... \$10,723 91			